

THE
OFFICE OF THE
SHERIFF
COUNTY OF
SHERBORN
MASSACHUSETTS
NOTICE
TO THE
CREDITORS
OF THE
ESTATE OF
JAMES
M. BROWN
DECEASED
THAT THE
UNDER-SIGNED
SHERIFF OF THE
COUNTY OF
SHERBORN
MASSACHUSETTS
DOES HEREBY
GIVE NOTICE
TO THE
CREDITORS
OF THE
ESTATE OF
JAMES
M. BROWN
DECEASED
THAT THE
LAST DAY
FOR THE
PRESENTATION
OF CLAIMS
AGAINST
THE ESTATE
OF THE
SAID DECEASED
IS THE
FIRST DAY
OF MARCH
NEXT
NEXT
AT TWO
O'CLOCK
P.M.
AT THE
COURT HOUSE
IN THE
TOWN OF
SHERBORN
MASSACHUSETTS
AND THAT
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TOWN OF
SHERBORN
MASSACHUSETTS



Witness my
hand and
seal this
first day
of March
A.D. 1901

JOHN J. BROWN
SHERIFF
COUNTY OF SHERBORN
MASSACHUSETTS

THE AMERICAN
THE SECOND PART
OF THE

THEORY-OF

AFRICANA

OR

God's Light shined in Africa.

By the Rev. J. H. Storer, of the
African Methodist Episcopal Church,
New York.

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New York.

To the Reader

Friends and Enemies,

BELoved, whereas in my first Book *Theout* as I did promise unto the world speedily the second part, being then wrote, for both the first and second were wrote in one *scope of light*, but by reason of my false imprisonment for writing the Copy, and the tossing from one Prison to another, two of the Copies I could not finde until now lately, which were in a friends hand: these things with other necessities which were laid upon me, was the cause that I could not discharge my promise.

Now thus much I do protest before God and his holy Angels; I was forced to write, I neither understood nor knew what I wrote, and when it was wrote, I could not rest till it were delivered unto the people. Now what I thus wrote, *Captain Robert Norwood* did read, and by his *wisdom* dispute; but I would not have you so to conclude a oneness in us two, for what the Captain hath done, or hath that is upon his account, and what I have done, and what I do, that is upon mine account; for when I was a child, I held by any thing; but now childishness is departed, and counsel is established on her Throne, as a short time will manifest.

Now let the wise and prudent weigh in their secret and judicious judgements, and I leave it to the whole to consider, what they could call me in prison for, it will appear mad, Rage in them, if they have condemned me for the things they understood not; but blessed be the Lord, who now hath given me understanding in the book, and without the book, that I in my Masters name *Iehovah*, do challenge the whole Clergie in the world to dispute in any created appearance, or any spiritual or Divine intendant; or in the secret operating of the many phisicisms, and in the hands of Orion, or in the fruitful adoniferous influences of the *Plow*, or the *Helme* of the *Sun*, or the celestial order of the *Stars* severall, and the *Stars* fugitive, or motionall; or in the Scene of *Angels*, which is Gods first dayes work, which is not to be exprest in the created voice, but by Hieroglyphicks the Scene may be somewhat illustrated.

The human John Tattour Re- is to consider up to the Jewes

Epistle Dedicatory.

DEarly Beloved, ye *Select Jewes*, whose rising glory is as the *Arora* in his beautiest morning, to you is this Epistle Dedicatory, for the eye of beauty it is, in the *select unity*, and not to be seen but in the *Evangelical Scene*, which is not the created voyce, but the *Scene* is in the *Source* or *Assome bottom* *abbiss bottomless*, which *Makzims* being in their full import weigh'd, it is no less then the *abbiss Deity*.

So beloved, though I am in the body, my eye is in the *Scene* of the *Deity*, from whence, as from my *Sun*, I reflect upon my dead corporality; *Essam quia calum non terra in etate*.

Beloved, these confounding *Makzims* are let down to confound the wisdom of men in this wise, but simple age; for the world is lost, and a *Law* of restoration is founded forth, for the return of the Captivity of the *Jewes*, and the again Building the *Temple*, and how so impossible it seemeth unto men, yet by him that liveth for evermore it shall be accomplished; unto which verification I subscribe my name *Theasra John High-Priest* and *RECORDE* to the thirteen Tribes of the *Jewes*.

Dearly beloved Brethren, both *Jewes* and *Gentiles*, the *Assome Abbiss* of my declarative, it reaches in its includement the celestial center, where there is no voyce but the *Scene* of Angels in the perfectest perfection in the *Scene* of the *Deity*.

O Beloved, that you were but weighed out of your ponderous earth, then you might behold my *Scene*; in which *Phiriattical* expression, I denote the illustrious beauty of the *Abbiss Deitie*.

O *Halleluiah* or *am assel elat oramus voce*: The English is but darkness to light in comparison of the *State*, but here is to what the English will bear; O praise *Jehovah* in the declamation of the *Evangelical Oratori*, in the *Abbiss darkness* of this earth. There is what the English will hold.

O beloved of God, my soul pants for your *reducement*, that is, from your dark and dead Idols of your weaved traditional Records: and that you may be enlightened to serve the true and living God, the Creator of all things, who is not tyed to your *Formes* of names, but he dwelleth in the truth of things, which is the living life of all things, but in man
and

and woman by a distributive love : for God is love , and where you see love acted, (behold all people) even there God dwelleth, and no where else, for God is love.

This state, I have confirmed with an oath, that you (the dark world) may know in what estate you stand that act not in love : woe unto you, ye are bound up in your iniquities, ye are sealed unto the day of vengeance, and ye now lye in the hands of iniquity, and the gall of bitterness.

Now know, I cannot charge ye fighters against God so high as ye deserve, because deceit is your Master, vanity your minde, rottenness your heart, corruption is your Doom, and there, on you, wrath shall abide and remain a time, *Video ecce*

Tours,

**Theaurau John Tanious Re-
corder to the 13 Tribes
of the Jewes.**

Thus farre is lately wrote.

Reader, Before thou goest on farther, turn to the Er-
rata at the end of the Book.

I have continued with an eye, that you (the dear
 world) may know in what estate you stand that not in love; who
 are bound up in your sinners, you are God's enemies, and
 your life is the life of sinners.

1944

Epistle II.

Eltham April the 21. 1651.

He word of the Lord came unto me; *Salem* will
arrive, Selahem in re falsibat at daniel, Sabat all el.

The deivasy, *Or the English,*

The God of glory from the Ski,

Beholding humane miserie;

He sent a Son a Saviour to be,

Behold your riddle unriddled misery.

to Selahem be 201 *that Christ was, and it was left then the life of God,*
 his life is our living life; if we are in life, else we are dead though we
 are living. Now beloved, I come to set all things out of joint; That the
 joyning joyne, may be his true self, without mans toynd inventions; for
 the incarnation of Christ, it is wrote by Matthew, Mark, Luke, and John,
 but what we have inserted, is neither Matthews nor none of the rests, you
 have not the name of many of their words, and thus the knowledge in
 the Spirit, that was their light; you are very far from, no nearer then light
 to darkness; the name to the thing is darkness to light. Now before
 I begin, I desire you desire of God, that a clear manifest discovery may
 be made known unto you, as the truth is in Jesus, who is the light and
 life of the Father, the buty of excellency. Now know I came not to asperse
 the true Scripture, but to take of mans invention, that is inserted for
 the true Scripture, for all is not Scripture that is written in the Bible,
 and the new Testament; for the truth in them both is but one truth, and
 one intire Scripture; now it is said, that Christ his second coming
 is to illustrate to the view the cleare discovery of the wisdom of God.

and reconcile the differences betwixt the Jews and the Gentiles, which
 lying through both of the Old and New Testaments. But the thing is done
 both Jews and Gentiles, concerning the main reconciliation of both in
 this main maxim: that is, *Masch El Jah*, or *Jehovah*, but to come
 to the beginning, that is the Incarnation of *Emanuel* or *Jesus* or
Christ. First he was very God, equal with the Father, what was equal
 with the Father but himself? for he is, was, and shall be one entire ab-
 sence, in him self, before all, and in product from him all came, even
 this Son which is the true Image of the Father.

Now I beseech your mind, the *world was Christ*, I am the life of the world,
 these are his words essentially, for he was the maker of it and all things,
 and let all people and Nations know, that the maker of all things could
 not die, for with him must die all the things made in heaven and earth.

whol — But to begin, Thus God sent forth his Son made of a woman. What was
 that? That woman was no less then the life created of himself; that is to
 say his whole creation, and he is the light of the whole creation. But to
 come to state one entire State, saith one text a woman shall compas a
 man: now the truth in that text is this *beulah alsif ag panei selma*, that
 is thus much, the strength of God taketh weakness into it, this is the
 meaning of the Spirit in that text. Another text translated is in *Isaiah*, a
 Virgin shall conceive and bring forth her first born, and they shall call
 his name *Emanuel*; that is God with us, this text I deny in the coherence,
 additional: thus is the words in the truth of words, *alsif bene asat is do-
 lorum in re fasisti nebat at dele a saons in re a puer sele Emanuel*, the Eng-
 lish of the true text, and the Spirit's meaning is this; A Virgin born shall
 bring forth unto God that living life *Emanuel*; now how can you confine
 these words that are a living life operating through the whole creation
 on in every figure? now how comes this *Emanuel* to be inclosed or
 the included, in the alone womb of one entire Virgin, when *Emanuel*
 is the Virgin Spirit? that is, the life of God, living in man by operation &
 Now you add to that state, to bring in your fleshy humanity, Thus
 much, a Virgin shall conceive, and so bring it to the relation of our ca-
 pacity, that a Virgin brought forth *Jesus*, the same say I, but the manner
 and meaning must be truly understood; Thus I say, these words have a
 Spiritual interpretation as well as an outward signification.

Now mind, *Mary* that word is perfection, *Emanuel* is perfection also,
 So they be two names, but the whole Creation that knoweth, knoweth
 that there is but one perfection. Now I say, that *Mary* the Virgin
 brought forth *Jesus*, and I say, and you in truth cannot deny, but that
Jesus brought forth *Mary*, for without *Christ* made the Father nothing
 that was made. (Now) minde this state, *Mary* brought forth *Christ*.
 Thus *Mary* is *Christ*, and *Christ* is *Mary*, for both *Mary* and *Christ* they
 be perfect names, of one entire and alone thing, the *Caldean State*
 is thus read, *Of agodo do ma marec elrah ass salos sandir*, the English
Jesus

Jesus the Saviour is that pure alone thing, that cannot conjoyn into any one thing, for he is the life of the whole.

O beloved of God, my soul pants after you, that you might be enlightened by the Spirit of truth, but beloved you are so married to the dead letter, of whose Translations you know not, neither what (Bair) is laid in the mystery, you know its Originality was not wrote in English; and let me tell you, that without the truth in that Spirit to the wisest man living, the record in Scripture is but a dark riddle. Was not the Jewish Rabbies as deep learned in the Scriptures in their literal Expressions, as you great learned ones are in these blind times, though we may think a great light is in us, when indeed it is onely a learned national lye, for all learning is the lye, and it is the whore that Iohn saw rise out of the bottomless pit; for know what man can learn in the divine thing, it is but to speak a curious name of he knows not what, for the Spirits teaching is a turning and a converting teaching, which mans words is but the dead name of that living life, acting in power to the overturning all oppositions. This is the Gospel that is a powerfull Substance, compelling obedience unto it self.

Now beloved, I come to let down the State to your capacity, and let no man asperse my words, But let them take a copy from what is inserted, that freedome I allow to all men, for my inserted shall not be bayered from any man, and to what I have wrote, I shall be willing to render an account to any. How have I all along desired the Priests my Brethren to a fair dispute, in giving the state or taking the state, from them to answer so them, yet never could obtaine it, which doth declare that they are in darkness, and dare not come to the light; for light is not ashamed, but darkness; and a lye seeketh shelter.

Now minde I beseech you my brethren, for I shall put in the leaves that raises the whole foundation. I beseech you minde, Christ as he is stated in your Testament, could not be born, I say it is Blasphemy, to hold it forth according to the written inserted. I intreat your attentions, and be ye like the noble Bereans, that searched whether the things were so or no that were declared. Now mind, what do I seek for at any mans hands, or any thing that any one of you have; but blessed be the Lord, that hath spared me a little of that abundance, that he had committed to my trust, for in my washing is my refuement.

Now know Christ could not be properly said to be born, that was the birth and glorious creator of all.

Secondly, He could not be born in one, that was the life and strength of all.

Thirdly, He could not be begotten, that out of him all things was produced.

Fourthly, He could not be flesh properly, for God is the Spirit of life in the whole Creation.

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Fifthly, He could not descend in flesh as we account, but he is a Spirit, and his descent is spiritual into our Spirits, whereby he raises a Resurrection out of himself, and by degrees our natural man is subverted, to the Spiritual man, which is Christ the Lord, the life and glory of excellency in that word Ci. is implied union.

Sixthly, He out of whose product all was, is, and to come, could not was not, nor cannot be inclosed or included, for know a living life in all things cannot be properly said to be only in one thing, or womb of a woman, if so, then where is the life of all the rest, that are and cannot be no where consistent but in Jesus their Saviour.

I beseech you minde, I will give you your own words, thus say you, the same say I, Jesus Christ was brought forth of the Virgin Mary, and lived on earth as man doth, till the appointed time of the Father, then the Spirit did descend; that Spirit is Jesus, even that is the holy anointing above his fellowes.

But we have brought the humanity to be very God in the earthly form, which is absolute Blasphemy. For thus, man to confine his maker into his own thing made, is to undeifie God and deifie himself, this is Antichrist in the highest degree, as to ungod God, and make man God, So life in this sense made death, and death is made life. For Ephuscos in Re ar alla am in re falsiffi nebat agoas am sele mem devata al. The derivasy, Or the English, The Lord the God that dwells on high, cannot nor will not be confind to mutability, though all things created have their time and change, yet still he that is their Changer, he changeth not. For his unchangeableness is their changeableness from better to better, not from worst to worst, but they are changed from glory to glory, beloved look into your own selves with the enlightned eye, and when you see your self begin to change you change in the beholding the glory of your changer, for the beginning change is the end change, for our beholding is our changing us into his Image, or us into himself. So beloved we are changed from one glory to another degree, but still wrought by the same spirit, for God who changes all, is that onely one, takes from himself, and changes that cased in into himself, from whence it and all things had their origin. Selos in Re falsiffi ex in ar Salla vivat in reme obfus in re ex id in per hono olemus servat, The English is this, The heavenly light is God, in the appearing thing, and not in the appearing thing, and that that appeareth, is not the thing, and that that appeareth not, that ever that is the thing of things, that is God the glorious creator of all things, For God is a Spirit and cannot be seen.

Now beloved many of you would be pleased, so that I would prove what I declare, by that you make your God that is the called Scripture, for to lay downe a point and run to fetch the Scripture, as you account it, to justify what you have laid down, when many times that is as if you have laid down, and that is a truth in Scripture, in its owne place, yet that

that Scripture by you is made a lye by your producing it. I prove it thus, For me to state a lye, and produce a truth to witness or bear out my lye, the truth is truth in it self, yet a lye in me, thus I name (the) name, and know not the thing.

Again, The Scripture is true, I am the lye, thus the Scripture is the life of God in me. I sound out from that principle by my voice, the thing from within, that voice is a lye though it be from the true Spirit of God within. For that that is a sound of, or from the thing, is not the thing, and that that is not the thing, is but the sound of the thing, which is the lye in the whole creation.

Now ye Priests in England, who have sounded from Antichrist, and not from the true Christ; you have been and are a lye, Thieves and Robbers, deceivers, for your substance you sounded from was and is a Lye, mistake me not, the intent is truth. Now I shall declare to the whole people, that that hath not the right in the right of Christ, is Antichrist and the false Prophet that Deceiver, that Accuser, that Manslayer, that Murderer, that Locust that rose out of the bottomless pit. root

Now I come to unveil and unmask your deceivableness, I beseech you all people minde, know as the root is in the eternal being, such are the branchings forth in the appearances. Now ye Clergy in England, this metaphorical expression is, and will hold a large extent, *Alena amant alia alui denat alioqui Sela arhat apsi inde assit negat alterum in Re aplaph in Sabai el.* The English, The high sound from truth it self, is but a lye, for it is sound or name of the thing, and not the true thing, the sound of a lye is nothing in the senter, neither any thing in the product but confusion to unstable Soules.

Now ye Priests my brethren by creation, but I dissent from you in declaration, and turn you to your owne weaved invention, which is your Trade of Lyes in these Nations, these Nations is a word proper, for the Lye is but one in all Nations, the word is proper in his declaration, for it confines all truth, and into one head or Redi.

O how have you lift up your lying trumpets, for the effecting your owne self ends. O who would not fight for the Gospel, and murder his brethren, he could not be of God.

When the true Gospel you knew not, but sounded out your owne lying hearts, covered with that glorious name Gospel.

Now you have miserably ruined the Nation, and is it not just you who should have been lights in goodness, should be partakers in the work you have wrought?

Now you have declared your selves, for by outward acts are the true declarations, what is done in men and acted by men: for as the heart is, so are the declarations. I speak your owne words because ye should understand me. Now I shall shew you what the Gospel is, and I shall leave the decision betwixt you and me, to be decided by all people.

First

C. W. B. root
George Jackson
decent
M. George Jackson

First, I say, That the Gospel cannot be preached by another, but by it self it is the declarer and declared; it is the truth in the root or foundation, from that rought, or foundation flows forth the outward sound, from the inward significant. Now the truth within is the root of God, but the sound outwardly is mans voice; that is, the Lye, it is Antichrist, for it speaketh great names, and it is but a sound, and nothing, which is but an arrie Lye fomented by mans invention.

But now if this be granted, which cannot in truth if duly considered cannot be denied; Then Priests where are you with your (Nomen) that name Gospel, that where that you have decked up by the peoples spoile? if the sound from the true light be a lye, I pray ye what is that ye sound from, that hath no senter in truth, but a lye in the root, and a lye in the branchings forth?

I speak in rearm that you may understand what I say. Now I begin to call to you for proofs from your Scripture, to justify your actings, or else you have not taught the Gospel, as you call it, but I will give you one hint to help you with; It is that you tax me for, because I do not site the Scripture, to prove my delivered or expressions by. To which I answer thus, That that is not against Scripture, is the Scripture, so saith Christ though the words do not bear the same expression, know all truth is but one Scripture, and all Scriptures make up being speled together makes up the expression of but one onely truth. But know when I site a true maxim, and would produce a Scripture to confirm it to you, the Translation is false in that state; and the maxim stands alone in strength, being its basis is founded on the truth, and it needs not the lye in the Translation to help to uphold it.

There is a plain reason in English, but brethren ye Priests, this is the light in me expressing it self, for to unvail your grosse lying darkness.

But to come to prove your selves preachers of the Gospel of Christ or Embassadors. Brethren this word to ye Priests, I will open from its original, not by learning, for I am unlearned in what I declare, but by the Spirit of Jesus that hath made me the true Jew; Brought forth of the Tribe of Ruben, the anointed of God for the carrying back of the captive Jews from the North. O selat arri reme Rex sede sophim in absolute mus in se Sopatar arma legagiu el donior al. The English, O the heavenly light that will appear in the beautiful excellency of it self, in bringing together again his dispersed people to himself, and glorify them with his owne glorious excellency. This the Spirits lettings downe to ye poor Jews my brethren, for whose sake I have forsaken all, that I might seek thy wellfare with my owne, both being wrapped in union. Thou But onus daster Sion Seron el, though thou art not gathered yet, mind thy beauty remains and the crown of thy glory is now a setting on.

Now to open the word Embassador, as I promised, the words is connexed in divers significants, as thus Em is proper hebrew, Bas is hebrew wrote

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worre in *p kof* derived from *Koubsh*. Now *Koubsh* is a various maxim & the signification is thus, tis the strength in letting down the strength in casting away the strength, in restoring or taking up in strength; it is read both an *Affirmative* and a *Negative*. The word is proper thus: *Em-bas-dor*, that word is singular, tis hebrew *Dor*, tis *knowledge* or *generation*, for generation implies the single knowledge, which is one knowledge, that is all knowledge which is God the Lord, I write it in three *Syllables*, as thus, *Em-bas-dor* that is perfect hebrew. Now you great learned Rabbies, will not quarrel yet untill I *sipherate* the significants, and never a one doth give a sound literally in the *decription* in its adherent, the word I write in three significants hebraick, the Radiacies is this *ד* *ר* *ש* that is *Resh Jod and Caph*.

Now you are all lost and will say, that no one radical doth give a sound in the word *Em-bas-dor*, *E* is the proper English radical: I say, that them three *ד* *ר* *ש* are the true radaxes in England, radaxes is the proper word: *Resh Jod and Caph*, are the true radaxes being wrote in *Mophes*, that is in the *Mosaic Methodical* method thus: *ד* *ר* *ש* *Resh* is Gods wildome in himself in man, *י* *Jod* being stated behind *ד* *Resh* is read *negative et affirmative*, that is negation and affirmation, thus God doth clusterate in *י* *Jod* through *ד* *Resh*, and *ד* *Resh* combines in the insert with *י* *Jod*, so that these two in their proper state stated, in this insert is thus much, *God his wisdom*, now ad *ש* *Caph* that is, an impead granted by all, now ad *ש* *Caph* on the left hand, or the left point, and then she makes man, for in that word radical, is exact three distinct centered in one, that is, *God his strength and his weakness*, that is, the *Impead* or (*Shrine*) in which the divine doth shaddow it self, now this mystery is fetched from the radical root: now close *ד* *ר* *ש* *Resh Jod and Caph*, then the truth is Gods strength declared in weakness, which is proper in this word *Em-bas-dor*.

Now I come downe from the Oriental Vlew unto the lower derivasy, that you derive from this word, and its figure is *Emissio*, that word is not lating though it be read from that root, the true significant is to know, or sent; for sent, is knowledge as well as the word Knowledge, now the word conexased is *Bas*, that word in the hebrew is *strength*, and hath not a word of connexion in any place, but the word in Spanish is *Basshan*, that is his proper sphear though used in *Turky*, but I speak the place of the word in its proper regency by a *created-dex-sela*, which word *Basshan* signifies great, or high in esteem, the import lies in the hebrew *Bas-shan*, is but a declaration from *Bas*, for *Bas* if truly understood doth carry in its sercumferance, all that is strength, and strength that is life, and fight doth declare it self.

Now *Dor* is read *Dora*, now the proper significants of *Dor* is a generation; knowledge, or knowledge in generation: *Dora* is thus much, the increase of generation, the word *Dora* is a flock, a multitude it is wisdom

It is strength, tis beauty, tis all, and but to *Der* by *Alaph Hebrewick*, then read what you will of excellencies, that word *Dera* will bear the state, So you are deceived in the Import of the word *Dera* V or I *Has* give him but the full word, and grace in grace of word, that is in our English *Doran*, but in Hebrew it is *דוראן* *Maudaran*, it must be so wrote to bear the state, I have stared upon the maxims, that is to say, *Der Doran*, now spel all together *Embassdor*, that is thus much, in import *A true witness bearer*, that is the Spirits denotation in the word *Embassdor*.

Now Brethren, I have found your name in its Origin. I shall finde your declarative nature, and examine you to the true examination, for you are troubled at *Theauran John*, and I am troubled at you Priests, that say you are the *Embassdours* of Christ, that word *Of* will sure the most of you; for ye are *Of*, and not in Christ.

Now I come to lay down the first ground, that is this, *when God gives a name, he gives something with that name*; it is not as we give our Children names, but God doth give a substance, for he is the substance; and where he gives a Name, he gives something else, that is himself, *In his Son*.

Brethren, Time will manifest it to you all, what *Theauran John* is, but to come to you Priests my Brethren, that say you are called and sent, and say you are *Embassdours of Christ*. Now I deny you to be called or sent, neither are you Christs *Embassdours*, but thus your call is a lye. *For tis learning*, and learning is that Whore that hath deceived the Nations, for it hath compleated the work of Antichrist, for who is an Antichrist but he that denyeth the Father and the Son; that is thus much, the Father is God, and the Son is God, and cannot be learned.

Now you by you learning, *You have us it were made Staires, to pass up to heaven or to go to God, when God is a Spirit, infusing himself into the simple to make them wise*. By this Cheat you have deceived the Nations. O how you have tortured and tormented the poor members of Christ, that would not alow your wills and fancies, *If not say amen to what you said*, then presently they were Hereticks and Blasphemers, when indeed your selves were the men. O then you would cause the Caterpillars, to fly from your named Spiritual courts, to smite the poor upright, simple Innocent and harmless men, *then you would tos a man upon the horns of your Altar, while he was forced to seek bread*.

Nay further, The strickest of your trade, was put them to death that opposed you, or would not be conformable to your Gospel will or will Gospel, that was and is your holy calling, or your calld *Jure Divino*.

Brethren is not this true, that you have acted this openly, "preached it openly" may you not be ashamed of what you have done? but to colour all this is your shrine, you say that the Priests lips preserveth knowledge, *I say that text is false translated, and them words thrust in to streng-*

then in your trade of lies. Thus I prove the Priest, that is the true Priest is knowledge, and he hath no lips nor body, for it is the Spirit of God dwelling in man; that is, Gods Image in the earthly form or body of man.

That that preserveth knowledge giveth knowledge. Judge ye all people, If the Priest can give or preserve knowledge. But one more to open clear, *that that is knowledge is a substance*, and a substance is not a sound, and that is all the Priests are, for they are but a sound and no more, and that that is stated in that text is onely of a thing, and not of the thing.

Indeed the Priests are quicker at their learned names then other men are, because it is their trade, *for he is not fit to make a Priest on, as we make Priests among us men*, except he be quick, nimble and acute, and a good Scholler. Look into this indowments ye Priests, which is your fabrick you build from, Now thus qualified, then to the University, and there you are installed a Priest, then you are sent to preach the Gospel as you call it.

But a Lye you have learned, a Lye you have conceived, and a Lye you have declared; the root a Lye, and the branchings forth they are the same.

I affirm this against all the learned Priests in the world, *I am a Priest unlearned, yet knowledged I have no learned tongues*, yet in any state coherent to the intendant, *I know all Tongues, and will with the deepest you can pick out amongst all your flock of Priests*, I will engage in any material matter or Divine, and Spiritual Intendant, and what I had I received in seven daies, *but not at your Universities.*

Now Priests if ye were not so mightily wrapped in partiality to your selves, *I would shew you that miracle that you have no minde to see*, It is a poor weak Maccannich, I please you in that word, but to see him preach that you like not, though he holdeth forth to the clear view of the enlightened the Divine and sacred expressions, is not this a miracle? I say it is, I prove it so to be, *and a greater then if the Spirit of God should take one of you from your trade of lies*, and plant himself in you, who is truth, I tell you that the deservative were hard to be discovered, by reason of the Lye you were grammured in before: for where the Person is weakest and unfittest, there is the power of miracle most illustrated, *but this you like not, because it spoiles your ingrosed trade of lies.* Let me but come to you, and hear your Sermon; I will shew them how you oft say and unsay again, is not this lying? I leave to the people to judge of who are judicious.

I will state one thing that hath a great light and influence upon the peoples persons and purses at this day, it is not taken off yet, that is, this great trouble in which the Nation lies involved. *Have not you Priests piped and the people have danced*, that dance to their owne ruine and misery, & do you not unpipe that piped dance, but the act is too ponderous

derous to be reduced. For the first-piping hath killed and slain the people, and the second piping cannot revive again the slain. Look in all Lands if that Babylonish whore hath not bewitched the people, to murder one another for the Clergies owne ends, which is but to deceive the people more for their owne rise, by their rule murder all, till their wills is gotten into regency; this is the Clargies work, the lying Clargy, the lying Priests. Behold I see a day coming that these Priests locust, or locust Priests, shall be chained up or swept out of the Land.

For this I know, that the true Teacher shall erect his throne in the inward man, which is the true teacher, substance, Priest, and voice, and act, for ye shall all be taught of God.

cable — Priests, where will be then your lips that should preserve knowledge? But that I ye was let in to entwine one strength to the Priest, *Cable* to make it Ack for or strong, Ho'o Auallo o on oli sabdi, the English is, how and what shall be your high calling ye Priests, when the Spirit is the true teacher dwelling in the heart of man? Then I Theauryohn say, which is thus much being spoken, Gods light saith to ye Priests, pack and away with your trade of Lies, that hath brought this destruction upon the people, this Murdering the Nations, this Distractions in Kingdomes, this Oppressing one another, this Hatred, this Unchristian like, all this hath its root from ye Priests, Question me I will make it good to your greater shame, there shall not one Priest stand as now is instituted, and know from this very day the sharpe contest doth begin, and the fire shall never be quenched till it hath consumed the whole Clargy in England. O that that generous Nobillity were but planted in our State in England, that they would but search the root from whence all our misery flowes, for know there can be no safe settlement unless it be upon a sure foundation, and there is no sure foundation, but truth it self.

Now though men cannot settle truth, nor set in truth, yet thus much may be done. The Palpable Iye may be secluded from place of regency, which is the Clergy in England, and I will prove them Lyers, Cheaters, Deceivers, Robbers, Murderers, Oppressours, Blasphemers, Covetous.

And are these men fit men for Gospel Ministers? let them that are thus proved be put downe, and their lying silenced, and if I prove not the insert that is here written, I will dye the death willingly; for I am a young Eliah amongst Baals lying Priests, as will shortly appear.

Brethren, would you have me to speak the truth, as it is the truth in Jesus? it is even thus, Gods power is even at the very door, to overcome and over-turne Lying Learning. For I beseech you mind, truth by man cannot not be learned, he may by learning get the Name, or Eloquent expression of the thing by learning, but he is the farder off from the truth by that he hath learned, for truth is gotten neither by hearing nor learning, for it is the descent from God into our Spirits, that raises the

refur-

urrection of our Spirits into *Life*, which is his truth, and from that root of truth *within our Spirits* being watered with the influences of his fullness, we that are Babes grow in and by his strength till we be taken in to himself, his takings are them of his *owne teaching*.

Now beloved I beseech you minde, and I will lay downe the perfect *Model* of every one of you, that is, what man is, and how *composed* and how *actuated* and how and from what *operating*.

Now I beseech you minde attentively, for it is the greatest mystery that never yet was wrote to the full, as I shall leave to be viewed of all *Authors* or *Historiographers*, who have seen the opinion of many learned men.

Now I *Theauraujohn* am unlearned and unread, in any *Microkosme* or *definitive adjuncts* thereunto belonging, but to speak to all capacities the word is this, the discription of the little world in man or *Sebastanaies*, that is the same in *this Tongue*.

Now I begin, *Oli sede el*. The English is this, The light of God set in man, that is the first state.

Sede oli el Vau. The English, The light of man is set in God onely.

There is the two states laid down. I beseech you mind, for we have had great disputes about this little world *Man* or *Sabastanaies* in his first principle. But now God hath been pleased to let down the state more fuller and plainer.

Now mind, First God is the Raigning *Essence*, or Regency *Essence* in himself alone.

Secondly, Man is a Derivative *Essensied* in that raigning *Essence*, for in him we live, move, and have our being: then know, that that is and doth wholly depend upon another is *Essensied* in that he doth depend upon. Now know you cannot give any thing to hold semblance with the *Essence of God*, and the living life of man, that is in the true propriety of speech, the *Essence of God in man*. Brethren, many of you cannot bear that word, but thus the Soul of man, which is the very same in its originallity. Now we will look into this *descent from God* to make man thus: the Soul in man is the angel of God, That is the *pure divine Evangelical quintessence*, which is the same in the forecited state.

Now the raigning *Essence*, or God doth cause out of himself a *Voice Life*, That abstracted out of the four Elements, a composure of appearances of all things, as well as the material or *Beastial* body of man.

Now there is a Body, there is an *Essence* from whom this living life or Soul came to be placed in the abstracted four elements, in a visible Corporal body, now there is set downe the Case, the Derivative cased, the abstract of the the *beastial* body corporal.

Yet here wants the Spirit of man, that the whole world cannot tell what it is, where it shall cease, whether in Heaven or Hell, now this Spirit of man is to be fetched forth: for it is the *All*, that is either in bondage or in freedom.

Now Priests where will your learning fetch this Spirit, that is the trouble of all, nay the trouble of it self. Now minde, This Spirit of man is the quintessence of the four Elements *motional*, and is alwaies operating in the body as the *Coherents* it was abstracted from, and is continually motional. Now know, that that giveth more motion to this quintessence of abstract *Elementary*, it is the conjunction of, and with the *Selestial bodies*, for their *ingrediences* doth cooperate in the abstract, and of *man* composed actuated and operated, though he thinks that himself is the cause of acting, so it is but subordinate to the operating of the *Selestial bodies* predominacy; for in truth that that doth act and the cause or motion be in another, the other may be properly be said to act, & not that that doth appear in the thing. Now let me tell you that this poor innocent beast or body of Clay, doth nothing, but the Spirit of God and of man, them two do operate every man, under heaven. Thus I open that I have abstracted in three, though I know them all three to be trines, that is *nine*, but in three I lay the state down, because al may understand. Thus the *Soul*, the *Spirit* and the *Body*. Now as in Gods regency *Essence* their Spirit is proper, but in his derivative *Essence*, *Soul* is the proper word, and holds thus much, *Olel* the light of God in man, not of man, Now the Spirit of man is proper thus, because tis the *quintessence* abstracted out of the *Elementary motions* with its recedings from the selestial influences, and thus is mans compofure.

But now comes the main matter, I say, *that the living life*, which is the Soul of man returnes to God, and cannot detract his *Tior Essence*, and with obeying the inward dictatings of that living *Life*, The Spirit of man is taken into the called *Paradise* or *Heaven*, or *Evangelical living*, and for not obeying the inward dictatings of that living *Life* within the Spirit of man, is cast forth unto utter *darkness*, which is counted *Hell*. Now what is this *Hell* or *darkness*? Tis a Separation from an enjoyment that it was capable of; that is, *Hell*, and *Devil*, and *Lye*, and *false Prophet*, they shall not come forth till they have paid the uttermost farthing, then shall they receive mercy; for know that God is Good, and Just, and mercifull, and he will not punish a *Finite* thing *Infinately*.

Now there is more in that *Popish Tenent*, then the *Papish* know of, but that they hold is a mear Fancinated thing from that local place fained *Purgatory*, *Remel Salu in re*. The English, Mind, the height of the Declarative doth undation the search, but this expreffion from the Tongue you understand not, but thus *The high notation of hell doth unbottom it*. Thus that that hath such a high and great name that causes fear, tis *Darkness*, and *darkness* is not knowledge; now that that is not known cannot have a *senter*, and that that hath no *senter* cannot have a *being*; for if a *being*, it must be in God. I prove it thus, *God is the being* of all *beings*, and they refined returne to their *senter*, from whence

was

was their original fountain. Now this *Hell* or *Locality* of place, I desire all the *English Clergy*, with their *Essence cleargy*, that is, *Romes* called *Priests*. For brethren you are but *Romes* derivacie, and *Romes* derivacy is from the *Greek Tongue*, and the called *Testament*, in which *Testament* is many snares and feares to uphold the *Popes* supremacy, and their and your trade of lies, and this *Local Hell* and the *Devil* are the fearful constellations, from whence ye furiously Thunder to make men afraid, that you may thereby strengthen your selves by the peoples submission unto you, and that *where* learning that you have set up.

Now Priests in short, I desire to know how you came by your Apostolical calling, for you to say you are Priests, and are of the *Apostolical Institution*: that I shall try, and leave it to the people to judge of whether ye are so or no; If it prove you are not, then are ye *Blasphemers*, and that *Harlots locust* that hath deceived the Nations.

And the first *Maxim* I do lay down to prove it by is this. *Hos se ad me nelle one Sem albat ar o au sion hassu pilott adba delcons in re*. This is the English Maxim to the height it will bear, all People minde, for I am putting a *Leaver* into the Priests roots, to unbottom them from that *Lye*, called *Apostolical Calling*, which they hold *Juri divino*. Brethren ye Priests, here is a deep search making into your *Roots* or *bottoms*: now comes the English from the Hebrew citation; that is this, I pray you minde, *How flew the apostolical foreseeing to ye named Priests; and the world never heard of it?* This is one state in that Maxim, there is two more States in that *Sitation*.

Now Schollars is it not strange, that from one abstract of Language to read in English three States; as an *Affirmative* and a *Negative*, and both their derivatives in one intire *Essence*. The second State though negative read is affirmative. *I Theaw au john Eval alsel do declare that ye Priests are lyers and deceivers, neither have you any thing to do in, or with the Apostolical function, for ye are not anointed by God, as all and every one of his true Messengers were and are. Thus I know by what the Lord hath made know unto me.*

Now if you are what you say, and would have us so to esteem you so, your *Derivative* must be the Cords binding us up unto that believe: which must be *Miracles Signes and Wonders*; for thus you must be *Witnesses* of his *second Comming*, then you know it must be in greater *appearances* in *glorious manifestation*, this you cannot deny.

Brethren ye Priests, I do not come to flatter you; but to hew and cut you up by the roots.

Another quere I desire that the *Clergy* may answer, What peace or reconciliation hath issued from your called Gospel in *Europe*? but woful murdering one another for your prating and lying quarrels. If yee were *Ministers of the Gospel*, then peace would follow your declarings: but who more ready then the *Priests* to ingage the people one against another

another, for your owne *Hellish ends*. O that God would be pleased to open the eyes of our *States*, that they would but look into the *clavigies* black bottom, from whence our misery arises, for there cannot be peace in *England* till that *Caterpillar locust* be swept out of the place of *Regency*.

Now Priests you will run to the *Secular* power, and there lies your *Cable* of strength to uphold you, you say such men are *blasphemers*, and cry out upon them; and then to the *Majestrate* to help you to hold up your *Trade*.

*Now know that can be no Gospel,
That must be upheld by a humane Law;
But it is the Lye in the whole earth:*

For the *Gospel* is Love, and then no Law;

But the Law makes it a trade, and the Law is your strength.

Now shew me how many *Converts* did your Master Christ inforce into his *Conregation* by a humane Law? but love was the tying Cord that bound his together.

The Law is an inforcement to *Idolatri*, but not to the *Gospel*; because the *Gospel* is Love.

Now Priests I shall desire no favour at your hands, but that we may come before the State and People; and if I do not prove your *calling* a *trade of Lyes and deceit*, I will be content to suffer for my aspersing you, If so it be found: but I must not have *Priests* to accuse, and *Priests* to judge; this is not with the priviledge, nor liberty, nor freedom of our Nation.

For the *Bishops* are gone, and I *Theauraujohn* say, that the *clergy* shall not long stand, therefore your rage is great: ye Priests I pray you tell me, how many sides and turnings would you take, so that at last you might but turn in your own designe, all that can be Imagined. One more, how came you to have your holy *calling* conferred unto you? I deny any man can confer the holy gift, or holy *anointing* from Generation to Generation sixteen hundred year and more together. This I answer, If man can confer Gods gift, I affirm he is as great, nay greater then God himself. I prove it thus, God gave his *Spirit* in fulneis to Christ, being the first in the *Trine*, descending in *Vive Vosa*, the *Apostles* they were indued with the same Spirit, but not in that full measure. These *Mysteries* no man under heaven knowes yet; but that light in me who is the true discoverer of his owne secret *intendants*.

One more, Ye Priests that have drawn unto you a congregated companie, called members of a Church, nay you would be called the Church *Apostolical*, or according to the *Apostolical institution*. Now I deny any man to be a Priest according to the *Apostolical institution*; as for the desidement I refer to, the judicious people to Judge of. Now I say that there was not, nor is not any *true visible Church*, *Select* in any visible

ble appearance since the Apostles time : Thus, there is true members but not a true gathered Church Apostolical, in that you are deceived thus, and in this ye take the *name* of their words, but the power that did reced and *accompany* them words is *retracted*, and hath been since that *Revolution* of the Apostles, for that manifestation was conformed, for the bringing in the *Heathen* to the *acknowledgment* of God, and was confirmed by miracles signes and wonders : Then the Spirit did detract, as of the *detractiō* Christs death was the figure.

Now I will shew you what a Church Apostolical was and is ; the people are gathered by the Spirit of God, by which Spirit they are made a seeing and a discerning people : Then the Priest ought to be the discerning *East*; and the seeing *East* of them people ; then that is a Head and Members of which temporal figure Christ, and the Evangelical Spirits is the truth in the true senter in Perfection. As *Moses* was commanded, See thou make them like the pattern I shewed thee in the Mount : Know he must be in the Mount with God, that doth take his pattern from God in his declarative.

Them words were wrote long ago, and now are comming forth in glory to be made good, which is proper to Christs second comming in Visible power, in signes and wonders ; of which declarative I *Theaurau-john* am the morning light, declaring the peaceful tideings at hand.

Now ye Congregated Priests what a *brassen whorish forehead* have you put on your selves, that you dare assume to your selves the hight of the *Apostolical foreknowledge*, in that you dare act, and give, and deliver up to *Satan* ? Now in this you have declared your selves to be *Antichrist* in his full lusture, in appearances ; as I shall open plainly before all people.

First, I demand of you in my masters name *Jehovah*, that you do produce your president for the matter of Excommunication : for mind, where that delivering up to *Satan* was acted forth by the *Apostles*, in them did the Spirit reside, and dwell, and rest with them in power of signe and miracle, which is not declared, neither is in the called Church, and called Priests : for what is more in you and your Congregated companies then is in *Antichrist* or that *Babylonish whore* that is spoken of in Scripture ? For shee deceived the Nations by her *Incantments, Sorceries, and witchcraft*, which is but thus much. I intreat you minde, it is this, *The word confined to men, confined to time, and confined to place*. I beseech you to take true notice wat *Antichrist* is and his Sorceries ; it is the confining the word to men, to time, and to place.

I pray minde but this sitacion that is stated, and it will unbottome and Excommunicate all ye Priests from your trade of lies. Thus prove your selves to be any more then ye have learned ; then so far ye are in knowledge, yet no Priests ; for let me tel you, ye know not what a
Priest

Priest is, Nor what that word *Priest* meaneth in his full import; a *Priest* is *Gods representative in righteousness*, that is the Image of God in man, that is the *Priest*: now let me tell you all, even ye gathered Churches ye shall all be broken, and God will gather unto him the holy seed, from amongst you into one fold.

And now for men to *assume* to be *Priests* and members, when indeed he is no *Priest*, neither they all *true members*: for know that *appearances* doth make *members*, and doth not make *true members* in the *intendant Church*, which I deny to you, for ye are they that are *deceived*, that have got the *dead name*; but ye are not the *true living thing*, yet ye will take authority to name over men that *name*, and the *namer is an abomination before God*.

Therefore I desire you, that you would but look into your owne waies, and search into the bottom; for it is darknes which is develish, and ye have *grievously sinned and blasphemed* in taking and assuming unto your selves that glorious name: when that is Gods glorious *free gift or anointing* upon man, which is Gods inscription wrote upon man *Holiness to the Lord*, and from this Institution and *this ingraftment* in the true thing, which is Gods mercy.

Brethren by creation ye *Priests*, ye are exhorcists that take up words and names to name over and upon the people of Christ and his Apostles: ye intimate the name thinking by them *names*, to do miracles, which is but a meere forged *falsehood*; for ye your selves are but the *dead name*; and they the *Apostles were the true living thing* in the *true root*: That was, I may say God in the *bottom or root*, from whence in strength that *Voice* had power to cast down, and cast forth, and raise up; this was Gods voice from the root, that overthrew all *opposition*; but for man to name them words, and the effects not follow it, is but *Antichrist and a lye*.

Brethren be not deceived, you are in no better case then thus, you think you are rich and need nothing; when in truth you are but a name, and poor, and blind, and naked, and yet know not the lye is in your right hand, and hath deceived you; for ye name a name that in truth ye know not.

But now I pass to the *Apostolical effects*, for the effects followed the Sound or Name: That was this, the *blind received sight both in Spirit and Body*; for the *Spirit* is the healer of the same *Body man*, and men were weaned from the love of the World to sell all, and distribute to every necessity as the *Pastors* saw fit and needful.

But to answer this before I go any further. Ye *Priests* are ingrossers to your selves greatness and prehemency, and you are *Directive*s to your Congregations so to do: for know, the *Priest* ought to be the peoples *Eye*: Then I beseech you people look what a *Directive Eye* you see withall; do you think your eye doth see *Apostolically* or *Hypocritically*? these

these two I leave you and the whole world to judge of.

Now I come to matter of more concernment, that is this, And behold I saw a new heaven and a new earth, the first heaven and the first earth were passed away, and there was no more sea: And I *Theodorus* saw the holy City, new Hierusalem come down in Oli-el-Emsanet from God out of heaven, prepared as a Bride trimmed, adorned, beautified, selected, for her Husband.

Now the mystery that lies buried within them faint words or weak expressions, they are words of life, and power, and wisdom.

O sapientia ad amatum in re humanam seculi. Altera Salmagundi legi et manus seculi in meum humani salute. Te regimine seculi am al seculi bene am Salmagundi seculi in re. This is the English of the Connexion, abstracted from the true Original.

Of the wisdom free from evil, it is God himself, in his Reigning Essence: But man is weak, that is evil; yet God doth take this weakness into Strength, and adorns it with beauty and excellency.

That is thus much, Tis letting downe the New Hierusalem, whose beauty is so excellent, that it turnes all the beholders of it, into it self.

Now I come to Ephata, and open the mysterious words which are these. I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. I beseech you mind what was my brother John's meaning in this strange and *Pharisaical* expression? was it of these Elementary Heavens that Paul spake of, the third Heaven? Or what was his meaning? for the word is Translated into the singular number, that is to say, one heaven and one earth.

Now to know his and the Spirit's meaning in these words, I affirm he wrote that he did not understand in many places; for thus it is many times, the mystery is a sealed book to the Pen-man of it.

The meaning of his insert, was not as it is Translated, for the word *Saba* is read *Saba*, and is derived from *W Shin*, which imports weakness.

Now the true meaning was and is, that the first Heavens was passed away, and the Earth also; which is thus much, if truly viewed in that alone light it was wrote, *it was the Jewes ceremonies, Typifying the height of the Transcendent pattern vespital, their Abrogating and non-Residence amongst men on Earth.*

And the Emph was that beauty and delight that man had in these Earthly celebrations of joy and rejoycing.

Now I state the last first, and the first last; Now the new heaven and the new earth was the Gospel of Jesus in power, turning all things into it self; that was the power that John saw should accompany the declared Truth. But it is not yet made good, neither could it be, until time time, time, and an half time; which is Christ his second coming, to reduce

both *Jewes* and *Gentiles*, and their two dispensations into one radical root; which is unto the *Jewes* *Hassa Massab*: I leave the knowledge locked in them two words, hid both from the *Jewes* and *Gentiles*, till time can bear it on both sides into one radical root or Church of the first born.

Now for the word *Sea*, signifies a severation or partition from one another; or in some places the word *Sea*, it is understood properly of People.

Now if the People be all reduced into one fold; then there is no more *Sea*, that is, difference or severation; this is the Spirit's meaning of the new *Heaven* and the new *Earth*, wherein shall dwell righteousness; for they shall be reduced into one *root*, and they shall all be taught of God, that is *love*, and they taught of God shall act in love for ever. And I saw the holy City new *Jerusalem* come down from God out of heaven, prepared as a *Bride* trimmed for her husband: what was the meaning of this expression? It was the beauty of excellency that the Spirit was beautified withall, that was so beautiful that it did attract to its loveliness all the beholders; for the Spirit operative is let down from God to man, and returns from man to God with its effects, or message, and marriage, taking man into union with God, this is that new *Jerusalem* that is ever and alwaies the same in operation. For God is, & is always no less nor greater, but the same *holy* for ever.

O beloved, were we but capable of the great change at hand, O how ought we to walk in love one to another, not in envy and deceit!

Now one word to you Churches Congregated so called; do not you speak evil of the things you understand not; for know the word doth hold forth the second appearing of *Christ*, in a more visible glory then ever yet was revealed, which is the bringing in the *Jewes*, and the preaching the everlasting Gospel, which must raise out of the Grave of oblivion the buried truth, and abstract that and the letting down of the Spirit, these two yet one in the center, must be inserted together, that all Nations may flow to the City *Jerusalem*; for they shall say, of a surety God is with his people, we will go up to worship in *Jerusalem*, the Mount of God, even in *Horeb*. O *avalla heston endi dela selose iure avrieta sebat*. The English. O the rich mercy of God shall be letten down for the restoring of his ancient people the *Jewes*, to cause their return to their owne land. *Selab selalah, Selah*; that is Englished, Praise, praise, praise yee the Lord; these words do bear other imports as well as praise the Lord.

Wrote by me *Theanraus John* high Priest, *Eval alsiet allah al Sabbah*.
Skribaiael Tani the Jew.

Epistle

Epistle 12.

Wrote at Eltham, but the intendant of the delivery of this Epistle was at Saint Pauls Church.

O Behold, behold ye desolate stones, a resurrection, a resurrection is now entred into the *celestial influences*, for thy restoration: O all people behold the desolate stones, they are the true emblem of *Sions* scattered *Sons* and *Daughters*; but behold the accomplishment of thy sufferings the Lord hath finished. Behold O ye *Jewes*, the *Fishers*, the *Fishers*, the *Fishers* are casting forth their nets to draw thy draughts into multitudes, for the Lord thy God will gather thee from all *Coasts*, whither the Lord disposed thee for a *time, time, time*, and an halfe *time*, that the Lord might do his great work, for to give glory to his great name before the face of all Nations.

Kabrioſes in ſe oli aſaphim, Senebattoi ſhener olorico ſodomen a ſabat al et et in-re Gabuſſe ſegat alli ſetorum in rem madaat alvab ſemman addoremus in re ſaciebat olo on. The English of this ſtare is this. The *kabrious* or gathering the holy people is at hand, for God will turn to her he hath laid by for a ſeaſon, but now he will cauſe her to return in *Triumphs glorious majeſty*; and from the North her power ſhall paſs unto the *holy Mount*; and there the Lord will feed them as in the daies of old; and they ſhall reverence him with holy worſhip, even in their owne land, *Moſea chap. 3. and verſ. 8.* Blow ye the Trumpet in *Gibbeab*, and the *Shalm* in *Ramah*, cry out at *Bethaven*, after thee, O *Benjamin*. This citation binds not much the confirmation; but we will look into its bottome, for it is the *eternal Spirits citation*. Now this cry out at *Gibbeab*, it was a place of and in the *Jewes* inheritance; now cry out, or blow the Trumpet, it is one an the ſame diſtinction: but as there was a literal calling upon to them people, ſo the ſame is now, for the *return of the Jewes* is at hand; for whoſe ſake I am ſent forth, for to *proclaim Israels return*: as is thus much in the import of my name, which is thus, *The Auran John*, that is, God his declarer of the morning; the peaceful tidings of good things.

Scholars, you know *Theus*, then *Auran*, you know them two names, and *John* is the beloved Dove, beloved of God; beloved of *Noah*.

Brethren ye Priests, though I am not learned, I begin to have knowledge without any books of and in your learning, but shortly I shall unlearn your learning, and being in the influence of knowledge, unto this poor distressed and wretched man, he who has lost a race of Jesse in the North; a stranger, a stranger shall return home to his own place, appointed of the Lord.

O apellaram in abbato: um semaim in abaalmisse in segorum remat ally o-venens in a salem arri beneat ad aremas in se saluat orieba halilujah sola nos et nos in se rogat alli dele mem montra baieter in se ulat addoniel Selma et salem in re. The English is this. O all people proclaim the great day of Jubellie through the land of your captivity; Say aloud that Sion God comes in strength to deliver his afflicted people out of the Northern Iron, that hath held them long by reason of its strength in the Toak; but now peace and joy is coming from God, to do his wondrous works before the sons of men. O all ye people, fear the Lord, praise him, for his mercy is coming forth, in the deliverance of his people, like unto a full flaming sea, that shall drowne all the opposers of his people; yet his inheritance they shall be safely preserved in these great Seas of trouble that is coming upon the earth, even in the great storms is Israels returne, for his deliverer is the God the Lord, who is mighty in battle. O beloved, God will reduce the Nations for your sake, O ye Jews, ye holy seed, ye sons of Jacob, say Israel. O salem, O salem, O salem ad te Israel, from thy God, who will magnifie thee with beauty of excellency, he shall comfort thee according to the time wherein he hath afflicted thee, Selah.

Treas trinitas ad me in locubut el et in se auaret sebenius in re orcat al derens in se sabat allilujah in sem abatar aluat. The English. Three in one, to me is one, and in that one his onely name, I speak to ye my brethren the Jews, for I am not sent unto the Gentiles, but unto the Jews, the Jews ye holy seed, the holy rock my brethren; yet ye Gentiles shall rejoyce with his people. O Jerusalem, thou liest desolate, but strength is come from thy God, and the veins of thy Children begin to receive nurrimment or nourishment. Behold ad apad thy watchman sees that is felicity to thee, O loving daughter Sion, the birds begin to feel the heat of thy Spring, for thy nuptials are at hand.

O diamanim hakharim in se-el selat ori abraat addonier sola ori abba selo-rium deme mentrat is selat araura aluat appbi selat in re. The English. O the triangle of beauty is adorative, for thee thou poor Sultamite, for God will honour thee before all the Nations, they shall come forth refined gold, in the midst of thee is holiness, thy Priests shall be clothed in righteousness from the Lord, and an immediat answer shall go along with thee, that thou shalt slide no more: thy watch-man is the holy one that will encompass thee, and under his shadow shalt thou sing unto thy God in safety. There is the Postscript Englished to a title, but is read affirmatively

tively and negatively, but it is it self without mans polluted invention, *O fene saput at bene mem delos in ro sebstiana aluat ali ponderant allu- goshab ubanum in re.* The English both affirmative and negative. O the fear of wildome is in God himself, that is perfection, and his showing to his people, they thereby are inwrapped into himself by the beauty of his excellency, this is affirmatively. Now to read this insert negatively, it is this, God doth take to himself a holy people, that he will gather out of all Nations through the strength of his owne power, and he will beautify them with his owne beauty: this is negative and affirmative, for it is Gods will, and that is all.

As for the creature, it is as a drop of a bucket, or the dust of the balance. O that the creature would but truly be content with what he truly is, then would flow forth declaratives that he was a *citizen*, ingrafted into the new *Jerusalem*, which ingraftment flowing forth from that root, it is *Love, Peace, Joy and Charity*. Now I desire we that are named Christians of the Gospel of Christ so called, would but look every one into himself, and see if this word Charity be in our root, and be not deceived, for no Christians without charity be our root, neither Gospel except charity, for charity is the Gospels root and foundation.

Now I will shew you (though I am unlearned) the original of this word charity, it is the word of words, and a word of the greatest concernment that is named in the true Scripture, for the word charity imports or denotes binding, the word in the Hebrew is *Rakas* רָקַס, it is wrote in *Sambab* or *Samesh*, the true Greek word to be taken out of his *Essence*, which essence is *Rakas*: the Greek word derived from that Essence, it is *Kias*: the Latine word in truth, is to make these three words one single meaning or signification; the Latine word is *Christus*: But Scholars, I say *Christos*, that is the proper word in the Latin; now in English it is *Christ*, this is charity, for charity is Christ: Now I prove it thus, Christ in Hebrew, Greek and Latine, and in English, is but one entire and alone root, from whence flowes forth in operation one intire act or acting, that is, love in truth, and truth in love is charity, and charity in truth is Christ, the Lord ruling in love, and distilling in beams of mercy, so Christ is *Christos Kias* and *Rakas*, that is one- ly the distinct names in their tongues of one very true thing, that is Charity, or Christ, or love, or mercy, or righteousness.

Now beloved is it not strange that a *Circumcised Jew* should bring unto the view of the world the true declarative of Christ the Lord, and preach Jesus the Saviour to both *Jews* and *Gentiles*; for the reconciliation of both into one root? and let me tell you ye *Gentiles*, that boast your selves in your Gospel, and in the name Jesus; as the Lord lives, there is not one in ten thousands of people, nay further, not one in ten millions of people, knows truly what Jesus their Saviour is, and ye are all lost in your supposed knowing, for ye are deceived with the name,

name, Jesus is the substance thing, and let me tell you, it is not your knowing him by name stands you in any stead, but it is his mercy that takes you, of his free mercy into himself; nothing that you can learn, neither any thing you can do, that purchases any favour or anger; but it is his free alone mercy that taketh his thing made, which is man, and the creation, into himself, from whence in strength it in beauty issued forth, and being become weak in and of it self, yet by God it is taken into his stable strength, there to remain in glory. *O llo-avallo soam arby selos in sabietar alma no saurua al allat olib: ne am addore-mue sebat allil: jah: selo: um: apheet al dele mem.* The English is this. O the height of mercy in God, that after detraction of his thing made, he renews strength into his Image, and so doth overcome weakness by its submitting to strength, and so an union is made in the perfection; that is to say thus much, God doth cause obedience in the creature, and that obedience is acknowledgement of digression, and that acknowledgement wrought from that root obedience, which is truly Christ in the Soul, for he causes an acknowledgement, God is satisfied through him, the Spirit of obedient man is taken into perfection or heaven. Do not deceive your selves; God is not like partial men, for God is love, mercy, and compassion.

Now let me shew unto your view one place of Scripture so called, that you, and I my self, in the daies when I knew not God was much troubled at, that is a text translated corruptly, from which place, that place in the *Romans* doth hold coherent, the text is this as you read it, *Jacob have I loved, and Esau have I hated*, and this was before the Children were born: now I plainly see the *Sarbaz* or strength, that that place in the *Romans* fetches, that is implied thus much, that it might stand with Gods decree, according to Gods election, as I have declared, them words were none of *Pauls*.

But now brethren I beseech you by the mercy you have received, lay by all prejudice opinions, and minde exactly and directly, for it is the maine asperse, that lies upon the holy, and just, and glorious God, it is laid upon him by the invention of man, first I will read the true text in the truth of words, to express the intire union significant; which is this, *Eval-silo-reme-am sardet a salu o' oniel*. In that word *odoniel* is the main mistake, for it is rendered *addoniel*, the English of *odoniel* is the all-saving mercy of God, and *addoniel* is God in his declarative of Justice. Now I read the whole text coherent in the intendant, which is this, *Jacob I love, Esau I hate*. Now let me tell you that these two are in every man and woman under heaven; For *Jacob* is Gods delight, that was as much in that day or time as Christ with us, for the maxims full drawn is both one, for it is in truth no less then the Spirit of God in man, or Christ in flesh. Now *Esau* is the Spirit of man, that was denoted in this word *Esau*, which word in the original signifies a searcher

or pryer, or deceit, or weakness, which is indeed that Spirit, that *Paul* saith is enmity against God, or higher, it is one with the Devil. I prove it thus, *Esau* was and is that searching Spirit, that would pry into the secret of God, which was a Spirit of disobedience; that was and is to be cast forth. Now *Jacob* is an Hebrew word, Scholars, it is wrote with three radiaces in *Q Sambah* or *Samick*, that is the name which is denominated in the highest strength in pronounciation; that is the meaning when I say such a thing is wrote in *Sambah* *Q* now the characters deciphering our this state are! *Q Resb*, *Caph* and *Fed*. Now Scholars you quarrel with me because the radiaces do not give the true one or sound, let me demonstrate unto you that are the highest learned in the world in the state or situation, take notice and do you know, that in the *Caballestial* insertion the true knowledge in that mystery lies in the very *auvers* or *Frame* in the rough materials; that is knowing them in their true descendant, *auvers*, thus much, to know every radiace in his proper weight, in his (center) Original, and to know him in his true original center; that is, both negatively and affirmatively, and then to know the true state of all his combinations in himself, and with all others in their various and dubious imports and compounds; this is one hint of *Theakaujelm* unto you learned ones, though I my self am unlearned. Now to show you? *Q Resb*, *Caph* and *Fed* denotes *Jacob*, it is thus much, *Q Resb* is wisdom, *Q Caph* doth impede that wisdom, *Fed* doth illustrate through *Q Caph* and *Q Resb*, so to draw the comfort into one entire insert, it is thus truly, Gods love-liness in man, or the Image of God in man, this is *Jacob*, for he saith the inserted the Scripture was the figure of Christ. Now I have shown you *Jacob*, Now I come to show you rough *Esau*, he is wrote with three radiaces that are these, *Q* *ay Sin*, *Zan* and *Hea*. Now people I beseech your patience, while I do define this state to our great learned ones: Now you great learned *rabbies*, If I according to your learning, had but stated *Q Sambah* in *W Shins* stead, then there had been some sound in the pronounciation, and do but read the state contrary, then you might have made the stated state sounded *Hexa*, and now it sounds *Hexi*. Now I will show you the Original of them three radiaces, I hold in the Hebrew term, or else *radax* in English is the proper word: Now *Q Hea* is weakness, *Q Hea* is her essence, *Q Zaine* is a fugitive compound in any state according to the truth in the methodical method, *W* is weakness, her essence lies in *Q Sambah* or *Samick*, now shut these together, then it is the fugitive Spirit in weakness, that is the rebellious Spirit in man, which indeed is the Devil in man, unto which Spirit *Christ* spake when he said they were of their Father the Devil, whose works they would do; because they were guided by that fugitive Spirit, that deceiver, that *Antichrist*, which hath prevailed over all Nations, and now reigns in England in his predominated sphere, yea and in the clothing of holiness, or holy zeal, and the obeyers of him are deceived,

ceived, and know not that the Lye is in their right hand, and hath deceived them.

But now to come to clear the goodness of God from that charged partiality by mans false conception of his knowledge of him. I intreat you minde, First, I say as I have declared, God could not chuse when all was wrapped in the womb of union; how could he chuse, when nothing was produced but himself alone, in his alone and entire essence? I beseech your minde, for it will, if duly considered, take off a great deal of trouble, out of both heads and hearts of many people, who lye under cruel bondage of this corrupt and false conception; that God had from Eternity ordained some unto salvation; and some unto damnation, which is absolute Blasphemy: I prove it to be Blasphemy thus, that that can or will be partial, it is not God, for God is just, and just doth not nor cannot admit of partiality, then let all the world know that God will not act that himself, that he commands man being his representative to be warned of, which is these words spoken by God to man; that is this command, *do just without partiality.*

Now you will say, are we not as the Potr in the hand of the Potter; and may not God do what he will? who shall say why doest thou so to his Maker? I pray your mind, I intreat you, I say no, the comparison is weakness, and it is false. I prove it thus, First, God is just, and he cannot be otherwaies, as for man he is corrupt, and must be changed, to be made like unto God in Gods righteousness. Now do you and all the world know, that God who I know is just, and all people will say God is good and just and righteous; then how can this God act partiality or weakness? thus, if God do condemn partiality in man; and if it be as you say, that God did ordaine some to Salvation, and some unto Damnation; Is not he partial? I say he is, if it be true that you affirm; but I say it is a Lye and false that you affirm, and rather it upon Paide, and God is holy just and without partiality, neither did he decree any to Damnation or Salvation, as you say and affirm; but that point I open not yet, though I know that there is nothing that is wrote but shall be abstracted into truth; in which Original it was first lye down. But you will say thus, God made us, and he may do with us what he pleases; I answer no, for he hath but one attribute in that matter, and that is just mercy to save his thing created; and no more, I say that God had just mercy to create the creature, and just mercy to save the creature, being made, and no more; not a little. Now you in your weakness will say that I limit God, or confine the holy one; I say no, do you but truly understand what that word just is, and I tell you it will keep you in your own bounds, without censuring me, or judging God; for know just is perfection; neither admitting nor degating; that is to say, neither more or less but itself; that is in the word just. Now I tell you Jacob was ever saved, and ever loved; I say Jesus ever saved, and

ver a Saviour; I say Abraham ever saved; I say the Image of God in man, the same ever saved, by reason it is one entire with it self in a derivative, and will be one in Essence at the unmodelling of every figure: For man dies, and the Spirit returns unto God that gave it. Now I prove of Esau there shall be saved; that is of that wicked or evil Spirit, that is Children of the Devil, nay devilish children, *Hos si sebat-ar-al*. The English is this, *The Spirit of darkness shall be made light and saved. Non quantum sed magis sed maxci sebo mem*. The English is this. Not much nor little, but the thing shall be taken into rest.

Now I beseech you minde what the Spirit saith in this citation; not much nor little, but the thing; what is that thing, and what is the much and little? The much and little is nothing, but the sound of the thing in appearance; the thing, that is the Spirit in that much and little made obedient; it shall be taken into perfection on heaven; so that the disobeying Devil shall be made obedient, and thus indeed and in truth: do not flatter your selves, for every one of us present is in our weak dark and blind condition, which is guided and ruled by the Devil, for his servants you are to whom you give obedience; and whom do we obey until light arises in us, through the operation of his powerful resurrection in us?

Ola olo ofonno yomi deleous in se sabat al ogo olemus sebat arbat ar al- lab ak obediah fab al oli mem. The English derivacie is this, the darkness is made light by obedience, that will in obedience is Christ the interceder for the accounted elect; but the proper word is chosen, and obedience is the chocie-maker in the marriage, and upon that knot lock or rydoth the whole centre stand. Now beloved let me intreat you but to consider one Scripture, as you call it, it is thus much; *the Elect cannot be deceived*. Now what that is, and where it doth centre. I will show you, it is in these two hebrew words, *Oli al*, that is the Image of God in man; that is the Image of God in man, that cannot detract nor be deceived. This point is held by many, but the truth in the thing is not understood.

Now minde I beseech you, was Christ sent to preach unto that that could not be deceived, it was vaine folly so to think, and the greatest weakness so to think, but Christ came to cast forth the Devil, and to convert him that was cast forth; now how is this doctrine to be understood? *Selam arba a sadit al oli mem darata sebat al oli mene seam abstrahit oli sepebassai elma aruadet sebose in re semmam*. The derivacie in English is this. The thing accounted Devil and darkness, and perdition, is the false conception in man of and in the true thing; that is God, who is both light and darkness, neither light nor darkness, but the conjunct of both them two named semblances, that is to say light and darkness, he doth bring both them into one original centre, which is in God himself, from whence they had their issuing forth. Beloved it is not what

we account and conceive in our weak apprehensions, but God is, and that is God acting in light and dark appearances: though that be Devil and darkness and afflicted for sin, yet let me tell you tis light to God, for that that is to us a burden, tis light from him to make us like himself, enlightning our Devil or darkness, which is one and the same in their accounted centre.

I beseech you let us plead together without prejudice opinion. Now minde, I say there is but two *Spirits*, good and bad; that I do but say, for I know beyond what is said, but it cannot be with convenience born nor delivered, for it is a rending maxim, but I say as you say, there is but good and bad, light and darkness, heaven and hell, is not this your owne method? you cannot deny, then I say *Christ* came not to call light or righteousness, but *Sinners*, *Devils* to repentance; these are your owne words, now as I said before, to teach the Spirit that could not be deceived, it was vain folly that he that was all wisdom, would not do, for the Spirit could not be deceived, that is the living life of man operative: But he came to preach to the disobedient Spirits in prison.

Now what are these? this is the disobedient Spirit in man, that is the Devil in man: now at Christs own preaching this Devil is alwaies cast forth; but not by mans naming Christs words, or the name preaching. For I tell you, that ye are all even ye Priests, as far from preaching as light is from darkness, for ye name a shadow for a substance; for if man could once preach, he then is Christ, then he casteth forth at his voice, but it is a spiritual voice from the true centre. Now it may be ye would know of me what I account Christ to be? I answer, that the Christ that I know, he is one with the Father, and his declaring himself in his declaratives is the living life of God operative in the whole creation; that is to say the strength of God, in the whole created by God, this is Christ the Saviour, and for to account him any less, it is undignifying the Divine and sacred deity of God himself.

Hos se in re sagat allilujah in re affermater al in re sabat alui dencus in reamus sabat habilujah al,

O the thing of things is the strength of God, in which he let downe the created of himself; that is his Son, the light and life, and strength and beauty of and in the whole work of God, that is the English of the fore-sited state.

O Beloved, that God would be pleased to open and unveil our hearts, nay spirits, that we might but see the beauty of his loveliness, then we should be drawne unto our selves into God the Lord our beauty and strength, dignity and excellency.

O *Amor um non bellum*. O then loveliness, not war would be our delight & *Non ali el*. It is not the light of God we act in, when we murder

der one another, but it is *merse*, death and darkness that we are in, that is the cause of such produced effects.

O that we truly all knew but our selves, then we should not know War and Oppression, and deceiving one another. *Non oculos in re*, we see not the thing that is light, that light is life, that life is God in its Original centre.

O Olemus oramus hachharim et bashsha bele retem; ut affluas in re. O we will not see, because it is a bridle to our affections, & will curbe our desires, and will at last be death to our actions, therefore we shut our eyes that we might not see, that is the English out of the forecited state. *But a fire, a fire is coming in wrath, to enlighten the veiled darkness, in the Spirit of the sons of men*, and a consumption shall consume the litred up, it is at hand, even at hand, even at the door. Do not deceive your selves Brethren; do but look into the sons of *Clay*, and see what a *Potters* work God is a bringing forth, breaking some, and making others fit for his service. *O amanem salem bushsarim in re madad arked al onesophari al-maleget el.* The English is this, O the strength of the hand of God that will be manifest, for the reducement of the people unto obedience. *Pelma hasanah al hegemoniah al mori in rafaiah halom avado siah al-lorum sabat al.* The English. The power of compulsion unresistable shall appear, and overturn all opposition, and take its owne place of regency in its sphear, and act its owne will and commands; *which is but thus much, Christ his second coming in power.*

Now I beseech you brethren let us look and see what *Christ* his second coming is: Now if you know *Christ*, you might know his coming in a measure to your selves, but he is not measure in himself; *for he measures all*, and is not nor cannot be measured nor comprehended of any, nor of all; yet *Theos anra* can declare himself, that is, the light of God can declare himself so far as he pleases to our capacities, that is just, because God is just, and no otherwaies. Now *Christ*s second coming is to restore, confirme and confound, and not to consume with fire the heavens and the earth, as we read it in many places of the translation; but what we read there in that state is the lye, falsely conceived against the true meaning of the Spirit; for in them books called Scripture, is the lye, aswell as in other books.

Thus, I am in darkness, I read a *truth*, it is a lye unto me, because I am not one with that *truth*, though I read it to be made one with it; that is another lye, because I make and account a strength to be in that dead name, and do not look unto the strength that caused that produced declarative or name of himself, to give as it were a stand to our morional affections, but know that the divine and sacred teachings is the Spirit of God arising within you, that over-powers your disobedience, and doth bind up your disobedience, and doth cast it forth, and

plang obedience in its room, which in true propriety of speech it is Christ in his owne glory. Now one thing I desire to commit to your considerations; that is thus much, that text, that that is translated thus, *Christ in us the hope of glory*: Now if it be granted that Christ is in us, he is not hope, for he is glory, nay the *Fathers glory*, and *we do hope till Christ be come*, then we lose our hope, for we in joy take notice of this, we are in our selves deliverd from that our accounted Devil, and Hell and Death. Now brethren the main mystery is yet hid in these two denotations; *Christ in us the hope of glory*. I say Christ in us is *glory*. Now comes the abstracts of these two into one; that is this, *when this effect is wrought by the Spirit*, then are we not, Christ is all unto God onely one, for we then are not our owne, but we are *Christs*, and Christ is Gods, and so an union betwixt Christ and us, and an union betwixt God and Christ into one entire and alone *Essence*; then is the Kingdom delivered up unto God by Christ, and then God the Father is as he was, that is, *all in all*, and out of that *all*, *all* came forth, and into that *all*, shall *all* be through Christ (who is the strength of God) be reduced into God, and yet a visible creation of appearances in this world, so no end.

This is one glimpse of the mystery of the divine Deity operative acting through it self in the illustration of it self, this is wildomes work and the Spirits teaching.

O sapient in re faciebat al donior lamed eluriah senebato; reme amalun sabbat al oly mem sebe nen deat al oli sede pelud alui a sareth hahshba obi. The English is this, O the wisdom of God in making and creating, and creating and making no end neither beginning, for what is detracted here, it is illustrated in another form, and that illustration eclipsed by a greater beauty; so in excellency there is no end, no beginning, but it self acting and operating in it self, through it self, and unto it self; this is the called *Trinus personis in re*, the three persons in the thing, but it is the thing, three persons, no persons but the thing, nothing but the three, no three but one, and that in union who is *Jehovah Jere*. *O Emanuel a hushsharim in sadaniel abiat trahxi el oli selbene cai pelet al.* The English. To what it will hold: O God with us, he is the strong builder of the creation, and the same strong destroyer of the creation, and the strong continuer and preserver of all things in appearances. O all things destroyed, all things decline, nothing destroyed, nothing declined; for God is, and is is the same alwaies; no greater nor no less but himself alone.

O Brethren that you were but able to bear the influences, that is the infillings that are even at the very birth, it is loosened even from the fastnings in the womb, but yet you cannot receive, by reason of your weakness, which is the new birth that will free man from his supposed enenmy. But I must pass it till time; yet that time is at hand that Satan shall

shall be bound and shut up, that he shall deceive nor trouble the people no more, remember that word *THEE*; People it is a word of limitation and distinction. Now beloved as in the Scripture is many various maxims in their imports, and coherents in and with others being compounded, and the main is the true, understanding the Hebrew radically, not literally, that is nothing not worth owning comparatively; for it is nothing to know the name, but to know the knowledge in the inside Spirit of them outside letters Radiacies, or Semblances, or Siphra-ties. Now this knowledge here inserted, I deny the Translator or Translators, that translated our Bible and New Testament, to have perfectly literally, then short of my explicatory intendant, for where the conjunct in any state was *Dubius*, or stated in a fugitive maxim; as *I Zain*, or *A Pers*, or *Helb* in some states is fugitive, and other words of great importance though fugitive: the meaning of a fugitive, is words that wanders, and are not combinements in any state, but are weak, and as I may say in English frothy, or light, invalid, or unstable, and without solidity, this is some radiaces when they become numeral, as in mans framing to cause the product by them composed to give a distinct semblance or discription by their denotation, as in the Translation of *Daniel*, the accounted 10 chapter and the 13 verse. I pray turn to the place, and see what can be gathered to understand any thing by, and I shall show you how that error was corruptly stated: the words are but *The Prince of the kingdome of Persia withstood me, and I remained there by the King of Persia*. Now I intreat you minde, saith one saying, *All Scripture was wrote for our learning*. Now I demand what can be learned here more then meer nonsense? Now you Rabbies must say it is mystery, for to uphold that Babylonish whore, that is and is not, and yet is: Brethren let me speak to you, there is not neither in Old nor New Testament any thing, but it shall be opened even in this age, of which opening I am the morning-light, declaring God the power at hand. First I demand what it was that converted, and taught, and strengthened *Daniel*? you must say God. I say, how conveyd? you must say, and I know it was by the Spirit, that is accounted the holy Ghost, that is and was *Daniels* teacher and instructor, and is also, the teacher of all that is taught God; now the text is rendred in its import, thus. *Hessi perele nelle avallet medad*, That word *medad* the import is not understood in the Translation, but it is rendred false according to true method, *Alui hushsharim avat selos ad me sevet nego'e*, that is the true text in that state, but it draws your three verses into one, that is thus much. O *Daniel* beloved of God, fear not for I am with thee, and the King of *Persia* shall not prevail against thee, but *Michael* shall deliver thee, and thou shalt raigne; in that word raign is the abstract body of the fourteenth verse which is what shall come to pass in the last daies; For he that raignes according to the im-

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import of the infer sees all, for he sees with Gods eye. Now what is meant by the Kingdom or Prince of *Persia* that opposed *Daniel*? was it a temporal Prince? the infer speaks as it were intended, but it was not a temporal Prince; no, it was that Spirit of darkness that opposed *Daniel*, in that he could not see clearly what he did desire to see; and *Michael* is the strength of God in teaching and instructing, who alwaies prevaieth, for it is Gods Spirit predominacy. I intreat you minde, so instructed they shall reigne in knowing and knowledge divine; that is, when God is their instructor: but to state the word, *Madad* is dubious in the import, for the signification is various; for it is a Country, a Place, a Kingdome, a Cave, a Separation, an Acting, and to this effect the word *Madad*, so the Translators would make their own fancy, when they could not understand the import of the word *Madad*, as it is too much and too often all along in the Bible and the New Testament done *Selos in re affirmatur homo or sabat al-mohavi sene ocas addis separator allu sele mem*. The English is this. It is not what vain man stareth or nameth, for his breath is in his nostrils or is vanity, he pointeth at something, and himself is nothing but affecting shadow of aire, earth, fire and water, the abstract of these, this is man reduced, man unto his first principle, the Elements secondary are his essence he was abstracted, derived, or drawn forth from, this is your accounted man and woman, but the soul or life of this is God, and they are properly Gods soal, for the creation is Gods soal or foot-stool as you term it; mistake me not, that word doth stand dubiously to you, that is, God is the soul or life of the whole creation in Christ, and so God is mans soul and life, but you would have it thus, mans soul is of and from God. Brethren, it matters not what name we set or give, for the thing is truth; that is to say, the Image of God in man: but this dark place is light to some, and it is not like *Pauls Epistles*, in some of them there is something hard to be understood, which saith the Translation the unlearned and the unstable wrest, as they do the other Scriptures unto their own destruction.

X I beseech you mind, I cannot let that place pass, for it is no less then Blasphemy. Well may the natural Jewes my brethren disowne the Testament through their darkness, when such places is enforced by authority for divine Scripture, it is a blasphemous Lye of mans invention; thus the citations is in the 2 of *Pet.* 3. and the 16 verse, these words, *As one that in all his Epistles speaks of these things; amongst the which, some things are hard to be understood, which they that are unlearned and unstable wrest, (or pervert) as they do the other Scriptures, unto their own destruction.* Now mind the queere I lay down, the first is this, to try the truth in this main *Maxime*, of asperse: First, I desire of you here present, whether you do believe that the truth be obtained by Learning,

ing, the name of the Scripture; can your reading the Scriptures reach the gift that in that denoted is mentioned? If you can, then I say you can command the Lord, which I deny, and you will not affirm; for all you can learn, is but a bare *name*, until the Spirit named be come, then it is *Scripture* off; that is, it is unwritten in the spirit of that man or woman, this way I received my teaching, but it is knowledge; this teaching cannot be destroyed; for it is truth in power, and not learned; for *Learning* is the *Ly*, it is the name of a thing, and it is not the thing, but the sound of a substance, and it is nothing it self, but an abstract of ayre, composed by the actuation of the motionall man for denotation take, and is nothing at all; for the highest, it is but a voice or sound, from the true thing which is *Christ* in the *Root*. The second quere is this, The unlearned cannot pervert the Scriptures; for unread, unlearned; I hold your own *Maxime*, then the unlearned are free from destruction of, or by perverting the Scriptures: I say, it is the learned (called *Rabbies*) that pervert the Scripture, for the unlearned do not, nor cannot pervert the Scriptures, but it is the *great learned ones*, for it is their Trade for to pervert the Scriptures; but I cannot grant them that word they have stated upon the unlearned, that is destruction. Now Brethren, you understand the import of the word *Destruction*, now let me tell you, that the Decree of *Election* stands you in small stead, though you account of it so high; if God should cut you off, and destroy you, for naming a few dead names of words, and spellings of letters together, can destroy you, or be your destruction.

Surely the Priests make a small God in this place, that a few names wrong pronounced should cut us off or destroy us. I beseech you mind, what a mighty mercy of greatness and freeness is in God, that will cut off and destroy the unlearned; for wresting or perverting the Scripture, when in truth they cannot, but to show you this place is charged upon the Clergy, the great learned ones; give them but their own words, that they have stated upon the unlearned, which in truth is but meer nonsense for the unlearned is free from perverting the Scriptures, but the great learned ones, it is their work; now grant them their own words, then they must be destroyed; but I shall not grant them that word destruction, onely I will read the truth of the Spirit in that denotation or Text, which they have falsly corrupted with many other Scriptures; the words are these, *Hos in aparan alli bene an audet elko O Selirem Sebat al deloos in re*. The English is this in that Text: The Scripture is a dark Myserie, that man cannot reach without the Spiritual light, which learned men pretend to by denoting, this is the true text as the Lord lives, and the Spirits meaning.

Now Priests where are you with your destruction? if not deceived you need no mercy, for I say deceived is the foundation for mercy to illustrate

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illustrate her heavenly influences into that, thereby deceit may vanish and righteousness raigne; for where sin did abound, there grace shall abound much more. O the riches, and wisdom, and excellency in God, that hath concluded all under blindness and ignorance, that he may have mercy upon all, and our greatest deceivings is the foil to set off and illustrate the riches of Gods free mercies in the transcendentest, magnificentest excellentest manner, illustriously letting down his mercy to take away our imbecileness, our weakness, our wickedness, unto whose Excellency the onely one in unity, yet he all variety, to whom be praise for ever more, Amen. *No Amen in unity, Amen is in variety.*

Wrote by me *THEAURAU JOHN TAN*
NI the Jew, High Priest & Recorder
 to the thirteen Tribes of the Jewes.
Eyal alsjel allah al sabbah skribah'ael.

Thus far of this Book was transcribed at the Prison-house of
Newgate.



Epistle



Epistle 13.

Wrote at Eltham.

O Beloved, the beauty of Excellency is in God alone, *Esa. 5. 7.* Surely the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant; but the Lord looked for judgement, but behold oppression, and he looked for righteousness, but behold a mourning or crying.

Beloved it is to be inquired into, what the meaning is of my falling upon this text of Scripture, which to me after I was guided unto, put me to a stand or maze; and what God will bring out of it, at this very word, I know not one tittle. Beloved Gods Vineyard are ye men and women accounted, by denotation in the written word, and ye are so indeed, and in truth ye are not so, so ye are and ye are not; that is, so many as walk in obedience, they are vine-branches, and their root is Christ Jesus their Saviour risen in them, by his owne strength and power, by whose power they are made obedient unto himself, by having their corruptions changed and cast forth, and their whole all subdued by Christs reigning in them, and ingrafting them into God the Father through the union of Spirit; so there the beginning hath taken his end unto himself, and then there is an oneness in intireness as at first, for in Christ or *Massab*, God let down the creation, which Christ or *Massab*, is the strength of God, and in that strength, that is Christ or *Massab*, God restores the all of the creation unto himself again; that word *The All*, hath more in it then any, or all you do understand in that state that it doth stand in: Now under the name of this qualification you are Vine-branches indeed.

But now to show you in truth you are deceived, and are not Vine-branches; it is thus, *in truth you are not*, if not in the truth you are, that is to say truly, if not in the root Christ, ye are indeed and in truth no Vine-branches, but ye are Bryers and Thornes, and hinderers in appearance of the true Vine-branches, thus are ye hinderers of the true Vine-branches; and yet your hinderance of them is a furtherance unto them, thus you are hinderances to them, when you do not accept the truth declared by them and in them, for

know, your owne neglect is their hinderance ; thus you hinder them, in not being one with them ; for *they that are not with us, are against us* ; but all this is short, yet once more, ye are hinderers of the true Vine-branches ; for in truth who hinders or opposes Christ, but the Devil ? and that Devil are ye, and the Vine-branches are we that are in Christ. Deceive not your selves, if ye are not of Christ, then ye are of the Devil, there is but two creations, and yet but one creation, and in that one all creations. But to speak in term to your understanding, there is but two, that is to say, God and the Devil ; but because you are pleaders for the Devil, take him unto your selves in your owne term, and in that you will understand him best to your owne capacity : now let me tell you, so long as you know a Devil, you neither have capacity nor understanding, though I cannot rob you of your Devil, yet let me tell you this, if you understood or had true capacity in truth, then there is no Devil, but God who is the light showing thee his beauty, and that is his glorious truth, and in that truth there is no Devil, and this is true understanding and capacity to know God to be thy God, then this Devil hath been a furtherer for thy good.

Now minde, how hath these Thornes and Bryers, and Devil been good unto the Vine-branches ? thus, the Thornes are the pricks from the Devil ; which doth procure our unrest, till the Devil hath (as I may say) hunted us home to our God, who is our safe centre, in which this cheat and cheating Devil hath no centre, I term it a cheat, or deceit, or deceiving.

O that God would be pleased to open your eye, then you never see the Devil, but you see alwaies a Devil while you have a double eye or two eyes, but when you see with the single eye, there is then no Devil to be seen with union his eye. Brethren, it is your being more then truly you are, *that makes you see a Devil*, for if you did but see your self to be your owne self, then there is no Devil, but God alone.

O I wish from my soul that you had but the true sight, then there would not be this judging one another, and censuring one the other, but instead of this envy which is the Devil, but you must have it in these words, this envy is from the Devil.

But now I will show you how envy, you and the Devil are all one, and in one Trine, which is the dark semblances figurative figure of *Terrâ Evangelis in ve*, that is to say, *the light Evangelical in the thing* ; but to let it down from the state to your capacity it is this ; the Devil hath his trine in figure, as Christ hath his figure in earthly appearances, but in their absolute & adverse contrarieties : as for Christs figure, that is declared already in this Epistle in the Vine and the Vine-branches, as Christ being the Vines root, and the branches naturally branching forth from that true root, which in the *Egyptick* tongue the word that holds the method

method inclosed in its womb is *Glavo*, in the true Hebrew, in *Primus Maxi*, the word is *Okw*, now the Greek word is *Theos*, the Latine word *Deus*, there was in the Translation of this word, in the New Testament from the Greek tongue the reason, I know why the word *Logos* or *Logos*, for the variety of *Diphongs*, which is the foundation of the Greek tongue, their connexions being so knitted one in another in the pronounced sound, that the true understanding in many words is perverted, and the sence in its extent lies buried.

Now let me speak my man-sight and judgement, this is my own, yet there is somewhat more in it then my judgment is, that whereas you read, *In the beginning was the word*, which is in the import *Iogosb*, but you say *Logos*. Now I give you my reason why I sound *H*, as *Logosb*; it is because I dignifie him in the *Hebraick* *7 Resb*, whose import in that compound word doth import or denote the binding strength, or strength word, for strong word will not hold; but the word *Koash* is this, the strong binding root, that word *Koash* will bear the maxim in his full denotation. Now I say if true read, before the beginning the root was, you say in the beginning the word was: now know your maxim cannot bear it in the state of God, *for God was before appearances came forth by or in his word*, judge ye all of this, whether that the root was before the world was made, and before appearances did appear, root is the properest denotation. Paul saith we are his off-spring, that is, we are branchings forth from that root, *that was before the beginning*, as your text is read; which Translation is false in that state, and though I am unlearned and unread in what I declare, and none more ignorant, that hath any learning, let me owne my owne, and that is this, *I am a lyer, God is true*, though it be somewhat strange, yet it is true, Brethren it reaches every one of you.

I pray you take this to back my words withall, Paul saith Let God be true, and every man a lyer, or all men are lyers.

And now I come to show you the Devil, Envy and Man; and that last word Lyers will hold all. Thus, man was the Image of God, I beseech you minde, *In true propriety of speech God can have no Image*; thus I prove it, The whole altogether cannot figure out the Image of God, but thus they do, *denote unto us the wondrous greatnes and power and sacred Majesty of God, for know God is to be considered in the works of his royal creation*, and not in himself, for God is incomprehensible: I tell you it is as easy for a Gnat to swallow both the sea and the land, as for man to comprehend what the eternal Majesty of God is.

But know I must state the word *Image*, because that you may understand my term. Thus, *God made man in own his Image or likenes*, this is in the high light in man, that is the soul in man, now the soul in man I say cannot detract its derivacy, but the spirit of man is motionial and hath no centre, whereby the strength of its quick composure, that it is com-

posed of or from, it is in coherency in operation with the abstract, it was abstracted from, for know the Spirit of man is the abstract out of the quintessence of the four Elements with its recedings from the celestial bodies in their influences, now I would not have any of you to mistake my denotation or meaning.

Now I will state the state in Hebrew Greek and Latine and in English, that if the query be queried it may be reduced, for the reduction of the query queried, the Hebrew denotation is in these words *Oli-Al*, that is to say, the light of God set in man, that is the Spirit from God, yet inclosed in flesh a derivative, it doth take this descent in nomination, that is (mind) *Oli el van I*, that is, the light in man is wholly set in God, which is the soul in man, yet Spirit from God, but soul will hold both from Gods denotation as well as Spirit, for the Spirit from God is the soul in man, and the soul in man is set wholly in God, for in him we live and move, and have our being; that is the union, his tye unto himself.

Now in the Greek, the true word in the Originalest denotation, it is *Θυκεσσι Αυαλλε*, that doth denote thus much, the cleavnes in man is the Spirit. The Latine denotation is, *Ego sum vita mentis*; that is, I I am the life of the minde, or the mindes life, which is but thus much by denotation, the soul is *Primus Maxxi*; that is to say, the first strength in man that is the soul; now upon the return to God Spirit doth if it can be defined, doth in the proper place as it were take the Precedency in the return; but minde, I ever state the soul in man to be *Primus Maxxi*, that is the first strength in man, the denotation lies very mysterious, that is it that causes the exactness in my state laid down; now the first in man, is the soul, that is the breath of God, which is the being life in man, that is the soul in man.

Now I come to the Spirit in man, that is truly mans all, now that is *Secundus vita in homo*, that is the second life in man, or the second living in man.

Now know I am coming to bring the Envy Devil and Man, all to make one Trine in figure, and thus I begin.

First, The soul although it be in man, and be *id est primus Maxxi*, that is, the first strength in man, yet it is not of man, neither hath man any benefit in that soul, until that *secundus vita*, till the second life be brought into obedience unto the *Primus maxxi*, that is the first strength, *Oli el van I*; that is thus much, the Spirit of man, that is *Secundus vita in orbis*, that is the second life in this little world, be brought into obedience into *Primus maxxi*, that is the first strength in this little world man. Now this is wrought by the Spirit of God insusive into the *Oli el van I*, that is God infusing his Spirit, which is word, which is Gospel, which is Light, which is Life, into the soul in man, by that light which is Gods grace in the soul, the Beauty of that excellency in the soul, it doth illustrate into

into the *Secundus vita in orbis*, that is the second life in man, which is the Spirit in man, and by that beauty, the Spirit in man is made obedient, which obedience is Christ in us, so by this light or Spirit from God, we are reconciled in our selves; that is, the Soul, and Spirit, and Body, for the body is acted by the Spirit in man, and not by the Soul in that body till the light in the soul hath overcome the darkness in the Spirit, and a marriage be made betwixt the soul and the Spirit and the Body: now then in this marriage with us, with Christ, with God, we are one enlighthned *Trine* in our selves, one with Christ, one with God, and all but one; then we see him as he is, which sight makes us one with the Father, though a derivative, yet in *Essence*, and we shall be one in regency, Brethren here I have shewne you the beginning work, the way work, and the end work.

O o'i el van I, amor in re sabat al halilulah in mem. The English of the Hebrew state is this. O the light of love set in the soul in man by God, the word *Re* doth import God in this state, it doth cause the ejaculations of Angels to returne to God, for his free gift of rest into the soul; this is the light *Trine* figurative figuratively the semblance, in *sanktum sanktorum*, where there is onely union denoted unto us, that is in truth, Gods love or mecy praising himself, thus God in mercy made a creation, and God gave mercy to restore his creation, this restored being restored doth sing *Halilulah in viva vose in Evangelions in Re.* The English is this, The mercy or the saved do sing *Halilulah*, in the living voice of Angels in the thing: so you see God his mercy in creating, his mercy in receiving his created, that very mercy doth praise God, so in short Gods mercy doth praise himself; take one place of Scripture, I do not bid you beleive me nor it, but stand upon your owne centre; the words are these, *Thy works praise thee O God, and we will sing unto thy Majesty.* Now I did bid you not believe me nor it; How? because I would not deceive you, nor have you deceived, and John the Baptist my Brother spoke the same words in the import, when he said *I baptize you but with water, but there is one that will baptize you with fire and the holy Ghost.* John knew he was but a sound or a voice, and knew that a voice or sound hath no centre, but is a composure abstracted of aire, which is but a lye or nothing, that is all that man can teach; but the reason that I bid you not believe me, nor the place cited, it is because I would not deceive your manhood, for the manhood will gather together a stock of names and words of queries and answers and notions, which is all but a lye till the Spirit of the Lord be come, and cast forth that dark deceit, and Christ erect his owne glorious light. So I would intreat you becarefull, that ye accept not a sound for the substance. Now I know that Gods light shall unvail all these things unto you, that the true truth in the thing may be illustrated, for Christ coming is like Fullers-fope; or the Refiners fire, this I know and have felt, and
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from the true knowledge in me I speak, though it be in me and in you a truth in the heart or soul, yet that you and I both, and all people speak, it is ~~X~~ but Lye in the mouth, for in the heart is wrote *Digitus Dei*, that is, the finger-writing by God himself, you speak what is done, and from that true root in the soul, yet know your voice is but a sound from the thing, and is not the thing, and a sound is a Lye and not a substance, for tis but a name of and from the thing, and not the thing, I instance thus, a signe or picture of a man, is not a man; therefore in the true propriety of true speech, it is no more nor no less then mans Lye.

Now to come to the Devil, he hath a *Trine* figurative, the celestial *Trine* temporal; as thus, the Devil, envy, and man, make up one temporal *Trine*; thus the Spirit in man, nay mans spirit, is a Devil, and the strange birth that is brought forth of Devil-man or Man-devil it is *Envy*.

Now that word *Orga*, it is a *Caldee* word, but it is the properest word to hold in truth the coherency, but thus, this word *Orga* is envy, and this evy is the Devil man, in man, from man, and by man, and against man, and this is envy in man, or the *Devil envy man* or man-devil.

Now to come to state the connexion, that exhales and draws the conjunction together in this *Trine*; it is thus, I beseech you mind, *Non certe pele esse*, this is a Latin state, though *Pele* be the ancient *Orthodoxal* word in the Greek tongue. Now the English is thus much, *Not sure nor certaine being*; or thus, *no certaine being not sure*; this is a strange state, but we must have stranger yet before we can find out this *Apollyon*, that hath inbondaged us unto his strange being, that is so strange that it hath no centre, and not to be found out. Now let me speak if all Languages can finde him out, or all Arts, or all Sciences, or Earth, Aire, Fire, or Water, I shall reach him if he can be found.

Non ocare in acaos in re, Here is another state more harder then the other, let me tell you, *The light in knowledge doth finde out the Devil*, or *the true knowledge doth out the Devil*; but to open the fore-cited state, it is thus the English, minde all you curious quick wits, while I define unto you this deceiving Devil, the English of the stated Greek maxim is this, *Not the lightest in confusion in the thing*.

Sed oculus in ve alli nen. But the eye in life sees no Devil or darkness, but it is a severation from light, that is a composure of dark and seeming light, and this is Hell or Devil, *Quando in operati avarer nel medaa al in ve sem addi aat oli abbit sole t oro v abir al beneam sabat*. The English is this, When in work he varieth, then the eye sees the Cave or Hell, but the high thing sees no Devil but himself, for he and his sight sees no evil, or darkness or devil.

Solat arvy absadet ve. The English is this, The safe strength evadeth the Lye. I have gone thus far in this search, and cannot finde a compos-

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sed Devil; that is a substance, and that substance a place of residence.

Quas amalum sarbat alu alous in amarere semer allat. Vel nede mem in re sarbat altra nebat. The English is, How or why doth light discover the Lye? Why? it is the beauty of his owne transcendencie.

The darknes is a shade for light,

wherein it doth it self delight.

Thus if truly understood,

Then the Devil is viewed.

But, to let the state downe, thus, God in his Essence, before he came forth in created appearances, was all light, and Gods vailing himself in earthly appearantes, hath eclipsed, as it were to the height of our expression his glory in his *Essential Essence*, in his created derivative appearances; so that the light shineth in the darknes, and the darknes comprehendeth not the light, but the light illustrating, causes a banishment of darknes, then there is no Devil, nor Death, but a dayly Resurrection in glory into the pure and divine being, which is God in and with us a derivative, yet one in the all light *Essencie*, which is *Teri-al*. But to come to state this envy, Devil, and man all in one Trine; thus, man is the Devil, thus the Spirit in man is the Devil, and that by reason of the abstract it was abstracted from, it is quick and fugitive and lusteth to envy, nay, tis envy, and envy is the Devil. *Semus in ar I-in-e*, it is the alone lustful deceit in man, for know whatsoever centereth not in God is a Devil; for in the reducement there is, as the whole Church called in England, for know it is but a called Church, and call is but a Ly and not the thing, they all hold only that in the reducement, that we must go either to Heaven or Hell, unto God or unto the Devil; and these two are as it were Paymasters, as God the Father of mercy, and the Devil the Father of envy: Now you that are not in God, ye must be and are in the Devil, thus the Devils Trine made and upheld, thus the Spirit of man is mans proper all, thus it is the life of man as he is natural man, until that spiritual light hath made it one by inlightning it, and so it obeying that light, there is an union made in one, and so all one in union with that glorious *Essence* it was descended from; for the darknes is unavailed, and light hath caused obedience, so that the day and night are both one, and night is gone in that clear day.

Now the Devil his Trine is thus, the Devil is the Serpentine Spirit in man, that opposeth the light of God, and while that Spirit is uncast forth, man is wholly ruled by the lusts of the Devil, and his acts are in darknes in all deceiveableness in unrighteousness, for Satan and he is one. Minde Christs words to Peter, *Get thee behinde me Satan*, then Peter was the Devil, acting in that dark Spirit or dark light: Now how can it be properly said to be a dark light? thus, the light is life, and the

the darkness is death; therefore where darkness resides in predominance, then a dark light, but the word runs thus, *they shall be cast into utter darkness.*

Quando avaleat armi affem pele avaret axxi pele Ethrati leget alma amafet doly. The English is this, *But the state is dark, for it is the denotation of Hell*, and you hold it all of you to be dark; then minde, this is a dark state, for it is Greek; because the major language lies in the Greek tongue, and the other languages are but conjuncts to the Greek, and from the Greek tongue, this great deceivable Devil was elustrated, though what he is, and where he dwells, all men that have said they have been Christs Embassadors, could never define to this day.

Now I English the dark fore-cited state. (mind) *When the contrary receives strength, the light is eclipsed*, and the light increasing, darkness vanisheth away, and flyeth in his airy Kingdome, of which Kingdome, he the Devil is Lord predominate; for the light causes his combinentment to his airy Region.

Now to be Priest-like as you call him, though the holiness in all men I honour, and holiness in man or men, that is the true Priest, and not prating man; but holy acts from the true root, that is a demonstration that the true Priest dwells there, minde these words, for ye shall all be Kings and Priests unto God, *but he that nameth Christ must depart from every evil way.* Now you say man cannot think a good thought, then know he cannot turne from his evil way; it is granted, but to come close, where the evil way is not departed from, that man hath but prated, and never heard Christ preach, in them words are included both the called Priests and people: for if the Priest be not turned, he prateth, Christ never preacheth in him, and Christ never sent none, but he preached in him first, and by their voice they sounded forth to the people, all this is nothing yet, for the Devil may and doth speak as high in expressing words of godliness, as any in light can do; but when you come to search the root, it is but a sound and not a doing or reforming to that that was spoken, for Brethren until you are doers you are Devils and lyers.

I will give you one more, It is not he that heareth my words, faith our Lord and Saviour Jesus Christ, *but he that doth my will*, that man or woman, or both, are my Disciples, but the same that the Spirit did denote to my brother *John the Baptist*, the same confer I unto your capacity to judge of, *upon whom thou seest the Spirit descend and abide, that is he*: So I say to you, whomsoever you see acting in love and charity, I had need speak this in plaine English words, that you may all hear what I mean by the sound I deliver to you: it is this, *when thou doest as thou wouldest be done unto*; yet further, for illustration into thy duty that thou owest unto thy Brethren, *feed thine enemy, clothe him, see none*

• want,

want. If one ask, if thou givest, *make his condition thine own* : Thus, if I were as he is, *would I be content with the same I give unto him* ? Now brethren, I am come to sound you all in the Truth, in the true Gospel. Now apply my words unto my self, then you will say that I said a sound is a *Life*, and not the thing. Now I grant it, every sound is a lye. And now brethren look to it ; for ye are all but sounds and lyers, if ye are not *doers* ; for the *doer* shall be justified in his deed.

Yet to come close, brethren ; minde, I beseech you in the bowels of Christ Jesus our Lord and Saviour ; leave off this lying in *bearing*, and in truth be *doing* : for ye dishonour the *glorious Truth* in the declarative of the true Gospel. Let me tell you, which to my grief, I speak it, God is witness upon my soul that I say not, That in many places where, God and Christ was never named, they walk more neer the true Gospel, which is doing, then ye do, that have all this preaching. But truly, if it were in power, the operation would be demonstrated in our holy walking before God, the glorious Majestic of heaven and earth.

Now I will speak in the English Tongue, the *English actions* that reign in predominacie. O how are our holy named *Zelots*, how are they become more *brutish* in their lustful living, then the bestial beast ! I am ashamed to name, but the meaning you know. O how doth Oaths and Drunkenness reign amongst us, for which the Land shall mourn ! But how doth Deceit and Fraud reign, even from the highest unto the lowest ! O how do we cry up the Gospel, as though that were a cloak to cover over all our wickednesses ! I beseech you hear me : ye are the very *Mystery of Iniquity* that my Brother John saw : for it is but a name, and no true thing. And judge ye by your own doings, if God by his Spirit hath preached in you. I say, the Gospel and Christ you deny, and are bewitched with the highest witchcraft of *Satan* ; and ye are the highest form of the devils scholars, that ever he taught : for his servants ye are, to whom ye obey. Lay Christs Rule home, and you see that it is doing that Christ commanded, and not saying. So now, until a turning unto obedience is come, ye are *Lyers, deceivers, and the devils children*.

Now I come to speak to the Devil and his Regencie, that is in the ayre ; for he is said to be predominate in the ayre : *Sub Luna non in Parreas a Salma onari reme Emisiojo veniente amorarum in a Salma apny audaret almat alliel in re sabuisti almat on or.* This state is the highest that can be wrote or denoted, *Sub Luna in re.* For know, the Moon is knit in the thing, that thing in this state is *Jehovah* ; but to open the *Manzi sub Luna*. Our fore-fathers were peaceful men, and in their peace, they saw no Devil, but we that are the weak children of the strong Parents, we see a Devil : Now you think the state is easie, I tell you, the deepest judgement in the world by literal learning, cannot reach the meaning of the English ; for there is all that can be spoken. But to this devil, and to shew his Regencie, it is the ayre, from whence he and all things *Sub Luna* was abstracted. Now know, the

Devil by his power is greater then man; for man is the *Minor* abstract, but if man and the Devil were but drawn to their full Method, they are *Signam Ye*, that is, a sign of that same sign: I could wish that it were understood: but to come to the Devils trine in earthly appearances, it is this, the *Devil-man*, or *Man-devil*, but you will have it the Devil in man. Now how could the Devil deceive man with signes and lying wonders? thus, wonders and miracles are two distinct appearances, I prove it thus.

The miracle is the foundation that wonder doth rise upon, and the wonder is notional, the miracle is the substance. Now the miracle in man, is the Devils wonder, thus God doth infuse grace into the soul, and then the Devil is cast forth, that is the Devils wonder at being cast forth.

Now this *wonderer* is the deceit in man, which is indeed the *devil in man*. Now know, that the *Devils Trine* hath the same expression in names, and quick, *ney quicker then the expression from the true root*.

But now to come to the true view of God and the Devil. Gods Trine is acted in *Christ*, and by obedience we are made sons in God. Now the Devil his Trine is acted by the *spirit of man*, and that acteth *evil continually*; and the greatest devils scholars, they are the highest in Scripture, and by that they cover their own devilish ends.

One more: when they both cease *speaking*, and come to be declared by the Prophet in them, then the *true Root* doth discover by his Prophet, that the teaching was true, which teaching is acted forth in the bowels of mercy and compassion, in *distributive acts of mercy* to the Poor and Afflicted. But when we look for the fruits that the man that hath not the Root Christ in him, although he hath *sounded* never so high and holily, yet I pray take Christs own mark to know them by, that is this, *By their fruits ye shall know them*. And what fruits do the *deceived* bring forth? I give it a small name; but indeed, what fruits do *lyers*, that is, *notional men*, bring forth? onely dishonour: I beseech you mind, for it is the *ax* that is laid unto the *root* of all trees: for when ye have as it were *reached* the *Sphere* or heaven with *expression* of words in curious eloquent *Oratory*, and come down to your *lives* and *conversations*; why ye were *Angels* in *expression*, and *Devils* in *actions*. Now let me tell you the truth, ye *Notional people*, ye children of your father the devil; he was a *Lyer* from the beginning. O that them words *from the beginning* were but truly understood; but it is not *reached*, but unto ye *devils children*, that is, deceive not your selves, every one of you that are hearers and not doers, ye are the *devils children*: for know, ye are but a *name*, and ye are not the *thing comprehended in that name*: and so is your father the devil; for he is a *name*, and no *true thing*, but a *lye*, and so are ye, while ye are *hearers* and not *doers*: for the devil your father would be like God, and ye would be like Christs people, in hearing and speaking

ing with the *highest* ; but here comes the *separating Ax*, that is thus : Christs people are *operative doers*, and ye are *only operative hearers* ; and your doing is contrary to that you have heard ; so there you have set to your seats ; for *doing* is the *sealing* to others what God the merciful Creator and Lord of heaven and earth hath done in us. Therefore I intreat all in *Christs stead*, never hear more, unless ye resolve to be *doers* of his will, whose voice you seemingly desire to *hear* : for in hearing, and not doing, ye *treasure up wrath against the day of wrath*, which is even at the very door, ready to seize upon all disobedient hearers, and not doers of the things they have heard : for God shall render wrath in fury, like flames of fire, upon the disobedient hearers. Not *be that heareth my word*, but *be that doth my will*, even that same man or woman is my *disciple*. Let me tell you, *one doing* is better then *all the hearing* that ever you heard in all your days.

Now this that I have spoken, it is the *Prophet* that is sent, *Non homo in prophetia, sed propitius in re semmam*. The English is this : Man is not the prophesying Prophet, but the Prophet is the Prophecie; and yet both in one, that is to say, in truth. Man is not the Propheer, but the light in man from God, that, even that is the true teaching Prophet. Now know, that this Prophet is never sent forth to one man at one time to reside in ; but it is Gods light at the time of Gods pleasure, when the people are lost, to *renew them*, and *connect* them together by his Prophet, that is his union Spirit, in his appointed gathered All.

Now I will discover unto you the notes or signes that you may know the Truth in the Prophet, whether it be true or no that he declares : And I will come unto the *highest Instalments*, thus : first, the Spirit of the Lord by communion goeth forth to gather the people : *not by mans voice are the people gathered*, but by Gods power in his own Spirit : for mans voice is a *Lye*, but the true strength-gatherer is the Spirit of the Lord. Now know, that I know God will gather a *true figurative Church* in England, and that gathering is the cause of all the trouble upon the spirits of men at this day : and as the light doth increase, so doth *molestation* and trouble increase upon the natural man, for *Antichrist must be before Christ in his creation*: for out of a confused *chaos* Gods union shall be perfectly selected out. That is this work that is in the earth ; it is *Therakx alli*, that is the *high Revolve* of the *Revolution of the JEWES*, and their calling, that is a *turning* from dark and dead names, and dead idols, though supposed Gods, to serve and worship the true and living God, that made heaven and earth, and all things.

Now I come to denote the Prophet, that is as it were the head unto the members. I beseech you minde, in that headship he is *servant unto all*. Minde this state: for it was Christs own example, *who will be greatest among you, let him be servant unto all*. That was Christs own example : for he washed his disciples feet. Now this *Humility* hath cast out the devil,

which is *Pride* and *Exaltation*, and this lies written upon the Spirit of that man in whom the Spirit is in the *Flne* or *fulneſſ* of it.

I have nothing but that I have received, neither do I understand what I have received : But it is it ſelf, and I am yours to ſerve you in love, which is the Gospel in truth, and Truth in love is Chriſt, and Chriſt is Gods. So much for the firſt *Notation* of *De-vitie Devinam*, of the divine riches or ſpiritual gifts, or the Spirits teachings, or the Spirit of Prophecie.

The ſecond note of the true Spirit dwelling in man, is this. The man muſt and is for the time taken wholly into the Spiritual work ; that is this, his delight is ſo far drawn into that lovely beauty of excellencie, that his love is wholly in that divine light, ſo that he hates all ends and by-reſpects, onely advancing the glorious illuſtration of that beauntious excellencie by voice of breath, and doth ſeat it with a bold, godly, liberal life, compaſſionate unto all. Thus much Paul ſaid, *Walk as we are an example unto you, Be ye followers of us as we are of Chriſt the Lord, for whoſe ſake we have forſaken all, and do count all things but dung in compariſon of Chriſt Jeſus our Lord.* *Lex talionis* in re. The right underſtanding is Chriſt in the thing, or the thing is Chriſt in the right underſtanding. But brethren, I would not have you ignorant of what hath been the reward of our Lord and Maſter, and of the Apoſtles his brethren and ſervants ; and all they that will live up in the life of godlineſſ, they muſt ſuffer perſecution : for are we greater in this weak Age, then Chriſt our Lord and Maſter was ? Was not he counted a deceiver, a deluder, a drunkard, and a devil, and gluttonous ? As it was then, ſo it is at this day : for then darkneſſ did perſecute light ; even ſo it is at this day. O how are we cenſured for *Ranters*, for *Blasphemers*, and of the devil. Now for what cauſe is this that we ſuffer ? it is firſt to make us perfect through ſufferings, that we may be made partakers of his holineſſ ; ſecondly, that it might fill up the meaſure of their wickedneſſ, that deſtruction might come and take center in this Nation, in theſe words, *Fill ye up the meaſure of your ſins.*

Now Brethren let me ſpeak unto you, not I, but Chriſt in me. I beſeech you walk ſo that your walking in, and doing from that root Chriſt, your life may be demonſtrated unto the ſons of men, that the life of Chriſt lives in you, you in it, and from that inliving life within ye, act outward acts of righteousneſſ and holineſſ, with out which no man ſhall ſee the Lord ; and although ye are condemned for blaſphemy and blaſphemers, yet I beſeech you for Chriſts ſake, let your light of doing acts of mercy be great, that ſo the illuſtration of that beauntious truth may be by you ſo illuſtrated, that they may be aſhamed, that have and do aſperſe and ſpeak evil of you wrongfully ; and know I act the life of the Gospel, which is doing, that you call blaſphemy, So worſhip I the God of my fore-Fathers in truth and righteousneſſ ; and let me tell you, that my blaſphemy

my is better then your high cry of the name holiness Brethren, I would not have any man to take the name for the thing; as to say that the Bible and New Testament are the holy Scriptures, and the Gospel, and the holy word of God, of which they are onely the bare names, and not the thing, they say or name what was done, and what is to do, and that is all the stead they stand you in. *But what is done in thee, O thou man and woman?* them names and spelling, and much invention of man interwoven in the named Scripture. Now the word of God written upon the soul, that is the *Scriptum est*; that is, it is written in the Spirit, what is that that is written? it is this, *holiness unto the Lord, written in thy soul by the finger of God*, that is it that shall stand thee in stead, and not what is writ in another or by another, or what another shall write: for let me tell thee, *O thou man and woman*, where and when God writes that, then the false conception in man or woman ceases, which power is in the Lord and Saviour Jesus Christ, as he is a Saviour and not in them dead names called Gospel or Scripture, that doth onely name a name of his saving us, but it is his substance without name that doth save us and deliver us.

So beloved I would not have you deceived with the dead name, but the desire of my soul is, that you with my owne ingraftment, may be placed in the true thing, which is God the Lord.

Now Beloved I walking and thus acting, know that that you in me count blasphemy, is a glorious declarative of truth in righteousness, from that ingraftment which is Christ in the soul; it is greater then your calling the letter the *word of God*, and the holy Gospel of Christ.

Now let me tell you, that though you see and understand it not, *Paul* said, and testified what I have declared, and prove me in this point a blasphemer, and you must prove *Paul* a blasphemer. This I prove, I say that the name is not the thing, but a sound from the thing, a sound is not a substance; also by consequence a *Lye*, and nothing but an abstract of a *ye* *Paul* saith that the letter is dead, and death killeth. What odds is there betwixt *Pauls* words and mine in this state: thus, *Paul may name, or plant, and Aysello may water, but God giveth the blessing*. Now if the letter be dead, know then all men it is a *Lye*: I prove it thus: Things in death, or dead, are not lively: for of what is dead, there is but a name, and a name is but a *Lye*; for the substance there is withdrawn into the thing, which is the life of all things; and the name is but the dead ashes of that appearance. Judge ye all people, is the name life? Is it life as thus, to illustrate: I say I will give such a thing unto such a one, that is but name, and it is good to the party, when it is done, that is received from the giver. So all names are a *lye*, till none be centred in that named name, that is, the thing spoken of, or promised, be wholly really performed unto the promised. So you see all names are *nothings*; and when the substance is come, the promised name is returned into the acted thing. Now

Now draw all into one *Maxim*, it is thus : *God is the thing of all things* : and *thing* is as proper to denote the *excellencest union*, as any word in any or all languages. I tell you it is a higher import in the *On Abba*, then *JEHOVAH*. You cannot nor must not tell me, though you speak from your *received opinion*, what the highest denotation is in any one Language or Tongue ; for I know all Tongues and Languages ; *and they are but one lighted life in the V E.*

But brethren, know God is the *Life*, and all things are but names issued out from that one *Life* ; do but reduce them dead names to the living thing, then they are not dead names as they were, but living things in the thing : that state lies dubious, and so it shall stand unrefined yet. Now *Pauls* words were the very same, for (saith he) *The letter killeth*, and the name is dead, but the word of God abideth for ever, turning all things, and planting, and transplanting all things according to its own pleasure. Now the word of God endureth for ever, because it is the life on whom all dependances dependeth ; but death, that is, all names are but a Lie, and nothing but vanity in appearances : So you see that a name is not the thing, neither is the written insert called the *Scripture*, the word of God : for Gods writing is not upon paper, but in the heart and spirit of his chosen ones. So brethren, deceive your selves no longer with that dead Idol of your own making, for it is good in its place, if a seeing eye enlightened do view it, he values it at the true value : for brethren, our not being our selves, makes us see double, and that double sight overthrowes our true valuation, for that that is good in his own place, by our esteem of it, it doth thereby become a God unto us, for what man over-values, or over-esteems, it is his Idol, and by consequence his God. Let me speak, in the days of our vanity how many Gods have we sacrificed unto ? Now the shortest way to give a definition to the *Querie*, it is this, *what have we not sacrificed unto ?* Do not mistake me ; the *sacrificing* unto is this, It is *obedience unto that that is not God* : as thus : I esteem *Gold*, my love is drawn unto, nay into it ; what will not I do, that that God will not reward me for ? Because every God doth seemingly promise reward : for every God doth give himself, if adored, to the person adoring. Or thus, again ; I worship *Honour* : how do I idolize that God, that will but procure me *Honour* ! for Honour is the God I look to be rewarded with : *Though man goes many ways unto his God, yet the end he counts his safe centre*, and the centre is the end, and so a God. One more, thus : God the great Creator of heaven and earth, is he unto whom all obedience is due. Now he that doth give that due, that is onely due unto God alone, unto any creature or creatures, it is to deny God his Creator his *Royal pre-eminence*. Now this sacrifice doth every man in his dark condition, as the Apostle saith, *Such were we in times past, when we lived in the lusts of our own desire, fulfilling our envious mindes in all lustfulness*. But now minde ; here is that that

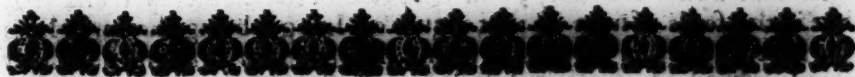
that destroys all ; but here comes the separating power of breaking asunder our connexion, that is Gods Word coming in power : But when the mercifulness of God our Saviour appeared, not through the righteousness that we had done ; but through his free mercy bestowed on us, by renewing our souls the new birth ; whereby they and we, and all that are enlightened, are renewed by the principle of obedience : that is, lust is cast forth, and obedience is planted and set upon the right object, that is, upon God ; and then it acts righteousness, and righteously.

O beloved, you high account of the name Gospel and Christians : it is the name that is the cause of your greater loss : for the true Gospel of Jesus Christ is this DONE in our souls or spirits ; we doing unto others, from that gift which is Gods free mercy unto us : we declare the work of God done in us, unto the glory of God the Father, the free giver of that free gift : for brethren, the Apostles must be as bad as ye hold me, in this state, be ye doers of his will, and not only hearers, only deceiving your selves. All hearing is but a lye, that is, deceiving, until doing become : for the doer shall be justified in his deed ; and the hearer, which is but a sound, and a lye, shall be cast forth, and the doer is he, and only he, that shall be received into Christ the Lord : this, this is the true Gospel. Si Deus almarum in re. The English is, Love is obeying the thing in all his commands.

Alui heffema amphi sele or aons-sebe-olat-al. The English is this : The height in love doth illustrate in the doer, to the example and invitation of others.

O agomeon in a salmi onary in reab oly odoncus. O the height of love in the creature, is in obedience acting the commands of the Creator & Savior. *O alpha in cretura in re saguisse elma amaset in rem.* The English is this : The beginning in the creature, is the light from the Creator, whereby he acts obedience unto the Lord his God sola alone.

Theauranjohn Tani the Jew.



Epistle



Epistle 14.

Wrote at *Elham*.

O Beloved brethren, that eternal word or root, it is the Gospel, it is not the named word, but it is the power Gospel in the soul, which is not Christ in name but word, God in power overturning the name and planting the thing, for the true Gospel hath not nor cannot bear any name that is cyphered out in letters, for it is the new creation within the soul; and a spiritual work in truth of term cannot be named, for a Spirit is spiritual; what is the meaning of spiritual? it is in import in the word, as if it should be said, thou Spirit art all, and to all there is not nor can be no proper name at all.

Brethren, my infer is beyond *Apostolical*, for it is *Evangelical*, and if you have the *Evangelical* eye, then you see it mystery, the *literal* eye sees me not, I am life, if ye see me ye are one with me, nay we, and as many as do see are all but one in the union, for through Christ that is obedience, we are made one with the Father in the *celestial center*.

But beloved, now I come to cut your state that you are so fast stated in and upon, and I shall show your deceiveable state stated, and held, and maintained; and thus I begin, I will give your state the precedence, for it was a name, and that name was the written *Bible* and *New Testament*, their names are called, and were called so before you and I were borne; that is, they were called the word of God, the glorious Gospel of Christ, the holy Scriptures. *Non sabbab litteras sed spiritus domini*. The English is, The written letters are not holy, but the intendant Spirit it is holy, and holy cannot stand on Paper and Ink, but in the souls of men in that figure or Image, being that man he is the fairest flower in God's field, within this *terrestrial Orb*, and as wholly stands in the soul of man, which is but obedience from man unto God, so wholly stands the center-bearer in the whole creation. Beloved, you that are taught in the Spirit, know what is spoken: for unto you is that teaching given, to understand the *mysteries* of the kingdom.

Now brethren know, that your composite of letters and names in the *Bible* and the *New Testament*, cannot give true knowledge in this *Myste-*

ry of the Kingdom: for the mystery in the Kingdome it is *spiritual*, and no name can define a spiritual thing; for this is the reason, the one is *Truth*, the other is a *Lye*; thus, the *spirit* it is *Truth*, *Truth* it hath a center, nay it is the center of all things, and all sounds or names are but compositions, semblances, and semblances are no substances, and no substance no center, therefore nothing, a meer Idea, a meer Lye, a Fancie, a Shadow, a Vanity.

Now you will say that I deny the *Scriptures*, now I joyne issue with you your selves mine enemies, you shall be judge; first, it is true I do deny the *Scriptures* as you hold them forth, *nor you understand not what you do hold forth*, that is it I affirm: for the insert or *Scripture* in many places is true according to inserting or writing, but it is made a lye by your practising. This is the *Scripture* I affirme to be true *Scripture*.

First, I hold the *Scripture* to be true if truly wrote, you understand me not, I pass now, I tell you you understand not the *Scripture*, but you make the *Scripture* false, for the *Scripture* is true, they admonish all to love one another, then wherefore dost thou see thy brother in need? and *wherefore dost thou wrong thy neighbour to set up thy self*? The reason is this, I pray you minde, *thy self is thy Scripture*, and thou hast not only denied the literal word of God, that thou callest the word of God and the Gospel, but thou deniest Christ the Lord, and his commands are cast behind thy back, *and thou art both Scripture, Law, and Word, and Gospel, thy self*, and so indeed thou art the high Antichrist; that is, Christ, the Law, the Word, the Gospel, the *Scripture*, all these thou art enemy unto, nay a destroyer of them all.

Brethren, out of love I intreat you, out of knowledge I do admonish you, *be ye warned of this main condemnation that floweth forth upon you by your owne knowledge and forwardness*. I beseech you in the bowels of Christ Jesus our Lord and Saviour, remember the words of my Brother Peter the Apostle, they were these, in the daies of our ignorance God winked at, but now that all should come to the knowledge of of the truth.

Now Brethren I beseech you minde, *what you curious and eloquent and quick witted ones have gotten by your affirming that the Scriptures, as the Bible and the New Testament, is the word of God*, now you know that the word of God abideth for ever, and it is a word of power and discerning between the joynts and the marrow, nay betwixt the soul and the spirit. I beseech you minde, *it discerneth betwixt the Apostolical doctrine and the Evangelical declarative*, whereof and from that root I affirm, that is the *Evangelical* expression, it is beyond the *Apostolical* *insertation* or *writing*, but to come to the word of God, I affirm it to be himself, for if it be true word, it is true God, for God and his word are not two but one, *there onely one*: now know Gods word is of that

power, nay it is that power that over-turndeth all things into it self,

Now minde I beseech you, the Scripture that you say is the word of God, you are a greater and stronger word then it, for it calls for obedience, you will not obey, therefore by consequence you are a greater God then the Scripture or the word of God, which ye call or count to be the word of God. Would you know the highest of what it is? I tel you it is the writing *Appostolical* pointing to the life *Evangelical*, of which things I am come forth to speak unto, that you might not be no longer deceived by the *Appostolical* dead name, but to be drawn to the view in light into the *Evangelical* living thing.

Now minde, upon this comes your condemnation that you know the Scriptures, and hold them in so high esteem in the name, as for to be the true word of God, and though ye say this, and dispute thus, and persecute them that say not as you say.

I intreat you take notice, you are the abominable belyers of your owne word of God as you call it, for you say it is truth, then why act you not in this truth? againe you say you know it to be Gods word, then know that if it were Gods own word, and thou taught that knowledg by God, who is the giver of knowledge, thereby to know him to be the onely true God, this knowledge turneth the receiver of it into obedience, and then he sees God as he is, for he seeth God with Gods owne eye; that is true sight without mixture. Now if God had taught thee, then it had been effectual to the turning thee into obedience, and know so taught so kept, for where God teaches he keeps, and obedience acts forth in distributives of mercie, love, pity and compassion, for Gods teachings are alwaies effectings, and from them effectings flow forth actings of mercy unto thy poor distressed brethren, which is a declared seal unto the people, that thou art taught by God himself, and sealed with Gods seal, for know so long as you are but sayers, ye are Devils and lyers, and when you come to be doers, then ye begin to declare that God hath taught you the true Gospel, as for ye and your Gospel, and your word of God, so long as it lies in the tongue so long it is a lye, untill the tongue in that body be turned into hands, and then hands be made doing distributively unto every one in necessity, then I say *Id est non litteras sed spiritus et doctrie*. The English is this, *It is not letters or names but the Spirit riches*, which is planted in the soul, and hath silenced the lying tongue, and hath caused an operation in the hands to be acted forth unto the members of the same body, whereof Christ is the head, if ye will be Christs disciples ye are to sell all and follow him as he hath commanded, this is the word of God, and you know the text, then how are ye Christs servants withstanding the commands of your master? but I take this for granted, this is a hard saying, and who can bear it?

I answer, he that commanded it, for if thou wert but out of thy devilish knowledge, then thou wast in Christs strength, and his strength is

is thy strength if he be thy teacher, then no command is hard, because the strength that commanded in that same strength it is obeyed.

But now I will show you how you are all cheated and deceived that are not in that strength, it is thus, *ye are learners of Christ*, and ye are treasure up of names, and verses, and texts, and disputes, and answers, all this is learning of Christ. Now I *Theanranjohn* say and declare this day, *that Christ cannot be learned nor taught*, for know that the height of learning is but getting the name. But I beseech you brethren minde, *it is Gods free gift conferring the thing into the soul*; that is it that makes an oneness betwixt thee and himself, thou hast learned the name, but he is the true thing, that will not nor cannot stoop to thy naming his name, for the name is a meer lye without the thing, which lye art thou *until the thing named be come*, which thing is Gods free gift or Christ in the soul; alas what makes all this disunion or division amongst us, and variety of opinions as is amongst us at this day? I will show you the reason, it is because we gather unto us names, and them names are variously named, and so by this we our selves gather our selves into these opinionated names and gatherings together, but mind, we are not gathered by God himself, but our selves gather our selves into selected companies, and then judge others that are not as we are, when indeed we are all this while but a name which is but a Ly, for know if we were gathered by the Spirit of God, then no division would be amongst us, but an intire oneness in the union Spirit, for whom and them that the Lord gathers they continue, for they are centered in the alone center.

Now here is the difference betwixt our gathering our selves into Churches and Companies *and we being gathered by Gods Spirit*, its gathering us thus, God gathers all out of us; that is, all our names, notions, oppositions and prejudices, & after them weeds are gathered, and bound up and cast forth, then he maketh the great *Allah alba*, that is, the *high white plain in us and of us*, and in that white plain he gathers together and plants in that plain made plaine by his own word, this to be expressed in words *Hevi-altiel*. The English is to say, *Behold the great plaine of the Lords making*.

Now this is the Lords paper fitted for him to ensigne himself in. Now this plaine being thus made, now comes the ensignement, which in words is thus denoted in Hebrew, *Oli el van*, which is in import as the words do stand relatives unto *Hevi-altiel*. The English is this, *The whole light in man is again set in God*, this is the second *Viva vita*; that is, *The spirit of man is made obedient to all Gods will*, and from this Ensignement flows holiness unto the Lord.

Now thus gathered, thus they ever stand, and that that keeps them it is *Deetm des in hor allah apparan halsba*. The English from this Hebrew it is this, *That that keeps them it is the finger of God wrote up-*

on and in the cleane and high table in the heart or soul of man, by the high strength of God in power overturning all false writings, and then engraving himself in his holy mount, for saith the Lord I dwell in the humble and meek spirit.

Now ye proud ones consider who is it that dwells in you : for God dwells in the humble plaine soul, in the dejected spirit. O beloved, the mourning spirit is an Angels feast ! O a poor pure heart is the Evangelical Throne ! Therefore ye poor, ye weak, ye nothings in your selves, why are ye cast down ? it is because the Spirit of God doth rest upon yee, and in that glory that now you see your selves nothing, then are yee the happiest happy, for your low nothingness in your selves, it is Christs riches in you that hath made you so, and ye are clothed with all, and that all is the riches of Christ, which is Gods free mercy, that hath taken you into himself; so now you are not your owne natural selves, but you are spiritually Christs, and Christ is Gods : O happy thrice happy are ye, when you are no longer you natural selves ! then are ye the Lords by his grace in us, then is the Temple builded in the spiritual Jerusalem, which word doth in the import denote thus much, The high peace is safe rest to the weary soul, that lies in the word Jerusalem.

Now one word to ye assembled companies of dissembling deceived people, truly I love you all every one ; now why do ye jar and dis-joint and fall asunder one from another ? the reason is this, mans weakness was the cause of the conjunct or combinement into assemblies ; now know you it is strength that doth gather the true gathered, and strength doth continue this gathered, and doth knit them gathered into an oneness with himself, this is Gods gathering, for mans gathering is weakness ; and know that as soon as light doth appear in strength into any one in your congregated companies, weakness cannot withstand strength, so then your gathering is ungathered by a higher strength ; now because you being weakness, cannot comprehend that strength of light that is let down into the soul of that party or parties, you cry out they are deceived and deluded, when indeed your selves are the people.

Now unto that party so drawn up, your name Gospel was unto that party Word, and Power, and Gospel and Life, in which word had you all been gathered at first, you could not have been separated, but ye were but bare name, which is but an Idea of the thing, for know that the substance casts forth the shadow.

Alas ! Brethren God hath a Church (as you term it) of the Jewes in England, nay the glory of all Lands lies in its root, and it is going forth, for whose sake I am a Messenger, a Jew, nay the Jew crying before the way, the way and light is coming forth like a full flowing Sea.

Brethren, I beseech you hear me, and weigh it seriously ; know that there

there is the greatest work to be done in *England* that ever the sons of men viewed.

First, Take this one hint in me, that am standing before you, I say that now is the time of temptation coming upon the world, such as hath not yet been. Now know before that the Lord came upon me in that great power, I was humbled fourteen weeks by fasting and praying divers daies, seeking earnestly to God, but at length the power fell upon me, and I leave the effect to try the power, by whose power it was, then was I *more dumb, blind, and dead*, before the eyes of hundreds, and then twenty one daies my sufferings was unspeakable through many temptations. I was deprived of my understanding a long time; now forty weeks I wrote in the *Languages*, and understood not one word, God is my witness I lye not, I was made to make a distribution of much.

Now unto you I have read my Epistles since my converse amongst you, and could not speak to dispute untill the last day. I have been *more twice dead*, and forced upon the return of my spirit to declare wo and destruction unto this bloody City *London*.

Now I beseech you consider all these things, for they are but in figure what this Land must suffer; yet I see no man turne from his evil waies. Nay brethren in all ages God never destroyed a Nation, but the people had warning, and look into your owne hearts, if ye have light judge ye; how can the hypocritical Nation stand, the deceit of the World? But alas we cannot see until we feel! but know God is coming *swiftly* in vengeance, to take high souls from under feet, bearing a proud heart, and he will make an evenness in our pride, for the proud shall be destroyed, and the humility of the humble shall be exalted, for affliction will make us know and owne one another, when we are all naked, then there will be an evenness and an oneness, and this way God is coming and he comes in haste; therefore be ye humbled low, that the Lord may exalt you in his due time; for now is the hour of temptation coming upon all the world, the Lord will make a *Potters* work amongst the sons of men; because their stock is a doctrine of vanity, for Christ cannot be learned, *Jeremiah* the 10 and the 8 verse, and the 10 verse in that chapter, But the Lord is the God of truth, he is the living God, and an everlasting King; at his anger the earth shall tremble, and the nations cannot abide his wrath, take the 14 verse of the same chapter, the words are these, but it is an abortive birth unto the wise man, the words are these, Every man is a beast by his owne knowledge. Then wise men they standing most upon their owne knowledge, they are the greatest beasts. *Quorum in a salma manafaret et una a sadiet pelko oni operat parma sadii veret.* The English is this, The high knowledge in mans self, it is the high working Antichrist that hath all along and doth still deceive the people in the world, or upon the earth; so Antichrist is not in *Rome*, but the word *Roma* will bear the denotation, for it holds height, but not the situation

tion in Rome: for Rome so called, must give way unto her elder sister England, for she hath gotten the start of all the world, and know that now she is in her height, and suddenly shall be destroyed, and out of her fall righteousness shall rise unto the whole world, this I know by the Spirit of the Lord, and after the sharpe scourge England shall be *Primus mexi in Evangelium in Re.* The English is this, The first undeniable strength in the Evangelical thing or light.

O segat amabatar alvab hassary akhad el vauy abret axci penam pathio bo:bas absit hegemonias alpha aparet. The English of this Hebrew state is, O the knowledge by the Spirit that shall be ingrafted in this Nation after that affliction hath opened the way for the plant to be let into to take root, and from that root light shall spring unto the whole earth. This hath been by the Spirit revealed unto many, that from the North the root shall grow, and so unto the holy Mount in Judea; and then the Temples restoration in the transcendentest, magnificentest, excellentest glorious glorified glory. Hosanna, Hosanna, Holanna, Alvat al. These things I know and have seen, Even I Theauraujohn Tani high Priest, with that eye that is sight it self.

Now one word to the Scornerers of light, Go on, your daies of account slumbers not, for know judgement is already begun at the house of God, and know that the sinners shall not scape unpunished, do but consider the high falling away in England, even the very highest stars are fallen, and Satan worketh swiftly, for his time is but short; and great refinings in a short bit of time, nay mite, nay halfe mite, nay minute of time, nay it is not to be defined in truths rule, it is so short.

Not stais in ho saluat seabbis segat alvat boi-sele mem. The time is so short that I cannot state it, for time is and it is time, and for a nothing that is, man is nothing, and for nothing to state a time in a center it cannot be, for the center is time, and time is the center, here is wisdom to the wise, and understanding to the prudent, time is, time is not, not is time, and time is not, now times are two, and times are one, not two times but one, and that onely one, In trinas in re, that is three in one thing.

O Beloved if ye perceive any thing in me that is light, know that it is this, That I know the Land shall be destroyed; therefore I beseech you that fear the Lord humble your selves, and walk low in love, for the time of vengeance hastens: O a fire is coming, I tremble to hear thereof, therefore walk humbly before God that in the evil day you may escape, as brands plucked out of the fire.

Brethren, what I say unto you, I practice in my owne person, for abstinence and sorrow are my companions, crying to God for my peoples gathering, and my complaint unto my God is this, O Lord thou hast made me naked before this people, and hast caused terrible things to be declared, when I was not my self, but know that mad men (so mad & fools) your

your owne proverb is, oft speake truth: I haue cryed in the streets, I haue declared what I haue receiued, yett who among you is departed from his euil waies? my heart pantieth, and my spirit faileth and is weary, because I see such small turnings unto God by obedience.

O Beloved, that you were not more stupid then the beasts in your understanding you might easily perceiue, that if there be any God, as by many mens and womens living they declare that there is not (else) they would nor, nor durst not do now as they do in this time of deceit.

O shall not the Lord throw downe his wrath in his fury and anger upon this hypocritical, this all-tongue Nation? But O people, deeds of mercy is not amongst ye! for the Lord hath looked from heaven, and behold nothing but oppression is found in her.

Now know O England, that thou art but a scourge to others to be scourged for scourging. O ye that fear the Lord happy are ye, for when destruction comes upon the World, then even then is the time of your rejoycing, for the righteous shall rejoyce when he seeth the vengeance coming.

Now we that fear the Lord are now dead, but in afflictions then we live; so beloved unto you poor dejected ones am I sent, with the Olive-leaf of peace, even unto you, who are the precious ones in the sight of the Lord, though in low esteem in the world, nay necessary so overpowerth you, that many of you want bread. O this wanting bread in our Nation doth declare we live but in the name Gospel, for refreshing the poor and releiving the needy this is the Gospels true thing; for which my soul mournes in secret, to hear and see the name Gospel cryed so high, and doing which is the true Gospels not owned amongst us. O what a dishonour is it to the Gospel, that amongst us care is not taken to supply the poor.

Now I will show you the reason, it is this; every man being a Gospel unto himself, that is the cause; I prove it thus, if thou did once owne Christs words to be Gospel, then thy self Gospel is cast forth, but thou ownest thy owne Gospel, that is, thy owne self-will to be the truest Gospel, and so Christ and his Gospel is cast forth, for thou sayest Christ shall not reign over thee, by thy actions in plain English words thou declarest no less; therefore brethren I beseech you every one of you free your selves from this high deceit, and set to your seals that it is true, for doing is a seal unto others what the Lord by his Spirit hath done in thee; try whether thy walking and actions be ruled by Christs prescript or writing, which thou callest the word of God; now if thou addest contrary thou art word and Gospel, and God unto thy self for his ye are to whom ye obey; one thing I will state clear to you wise ones, the point is this, you say that the Bible and the New Testament, they are the word of God, I say you beleeve them in saying so, for know if Gods word were of no more power and force in it self, then it is in the

insert

inset of Testament, I say you are a greater word and a God then that is; I prove it thus, that that you say is Gods word commands obedience unto something; you in actions act contrary; how can this be Gods word that cannot over-power you?

I pray you mende. Now you are Gods word, for the greatest strength that is Gods word, and your strength commands that that is there commanded, and you act freely your owne will; now let all judge whether that you be not a greater word, then that you calls Gods word, nay you make it a Lye, and become a God unto your selves.

Let all people judge, now for you to acknowledge that writing to be Gods word, and you are not reformed by that word; I tell you you make God a Lye, thus, God saith that his word is life, and you say you know it to be so, why then knowledge in truth of that word it is life, unto all that it is commanded unto, but it is death to thee, because thou hast taken the bare notional name; and unto thee was the word never sent in power, which is the communicated thing.

Now let me speak unto you, here is the difference, Christ saith I am the door the way and the life, Christ saith I am the eternal word; now what is this unto any man, until Christ be become thus unto us? I tell you we are before he come and abide with us, we are unclean spirits, witches, and forcerers, deceivers, for we would climbe over another way then Christ hath taught us, I am the door saith Christ, but your actions answer for you, you will go in another way, that is, by the power of your owne strength.

This is every namer and notional gatherer in the whole world, which is cast forth at Christs owne appearing, and then all that you counted gain unto you, is become loss unto you, through the excellency that is in Christ Jesus our Lord.

O that ye did but know what this Lord Jesus Christ is, or that you could bear my knowledge in the thing. *El massah arkad axfi sephraim aspah salma onipele labat arbattha koersim semar axfi.* The English to what it will bear, God the Saviour is only strong and omnipotent in every thing, and he alone is the restorer of himself in the whole creation in appearances, for this end were they created, that they may be preserved through destruction, nothing can be saved until it be destroyed, for destruction is absolute salvation by Christ.

Now hear a word O England, that is this, I know God is bringing about Zach. 10. 3. My wrath was, but I know now it is kindled against the Shepherds, and he will visit the Goats, but the Lord will visit the house of Judah, and will make them as his beautiful horse in the day of battle, the 4. verse 5. and 6. and so on; for this work am I called and sent, for the proclaiming Israels return, for the Lord will build her againe, that he hath destroyed, and plant her in the magnificentest beauty of beauties, as is thus saith, the Jews and Jerusalem shall be the exalted beauty

beauty out of all beauties into one beaurousness, in royal magnificence and adorative glory.

Now ye *Jewes* my Brethren, be ye doers of works of mercy, which doth declare the strength of the *Gentiles* Gospel, being planted in your living souls, and do not as the *Gentiles* do, that make a great sound of the name Gospel in the tongue, but in heart and life they deny the power, and they now Crucifie Christ as the *Jewes* did in times past; for the *Gentiles* name a name, and yet they abhor the thing that is included in that name, but they are become a Law unto themselves, in that they have abhorred the Gospel, and departed from it in its power, *Zachary* the 12 Chapter, verse the second, and so forward, these imitations of the Prophets are my witness and the *Jewes* strength, for to uphold their drooping spirits.

Beloved had you but eyes to see my spear I move in, you might see the *Apostolical* body for to be thick clay and ponderous to that *Evangelical* lusture I recead from, the *apostolical doctrine* was light in the *evangelical part* of it, but then he that views it, he must have the *Evangelical eye*, but know that the *Jewes* Ceremonies were beaurious for a time, and then vanished the *Apostolical* beaurious for its time, which time is ended, they were both beaurious in their times and now ended; but now comes the *Evangelical* living, of which they both were but dark types, yet in them daies splendorous; now know if God should cease from varieties, he must cease from being God, but he is various in his creation, and these varieties the declarer of his intire union, there lies the Mystery.

Now ye that be talking and prating *Gentiles*, we that are ingrafted *Jewes*; that is, Gods strength hath subdued us unto himself, we are doers of deeds of mercy unto them that are in necessity, and not onely literal hearers thereby deceiving our selves, as ye literal notional Christians or *Gentiles* are, for not he that beareth my words, but he that doeth my will, even that very man or woman, it is Christs Disciple or Disciples; therefore none come to hear me more, unless ye intend to make a true spelling, that is doing what you hear commanded, for ye are mockers of God by your so hearing and not doing, better had it been for you that you never had heard, then having heard a command commanded in them words you hold to be a truth, and yet you disobey this truth: now let me tell you your condemnation is just, and out of your owne mouth against your owne self it must and will pass, I have heard this word, it is truth, it commands righteousness, thou art evil wickedness; here is thy judgement. Now Brethren had God come unto you first in the power of his word, you had been enlightened within the soul, and that light is strength to obey, if by Christ be taught, but you are so quick you will come in by the name Gospel, and your owne bestial reason must be your owne guide, and so you are guided in your own

strength, from Christ unto the high Antichrist, now who is an Antichrist? even he that denies the Father and the Son, who denies the Father and the Son? even all that obey not the commands of Christ, which doth bring us unto God in union: so you may plainly see, and By that sight save a great deal of time that you spend in study, that your braines are and have been employed in about Antichrist, for if not Christ, then Antichrist. So now look no more for Antichrist abroad or at Rome. For thou O man in darkness art Antichrist, the Devil, the false Prophet, the Socker, the Witchcraft, the Lye, this is every man in his dark state, and we thrust it off one unto another, and one Country unto another Nation, when indeed it is Antichrist his trade to keep our eyes without, lest we should see his deceit within, Antichrist is the Whore that wipes her mouth, as it is said, saying with an Amazonian face, I have done no wrong, when she hath acted what she can.

Beloved thus dark are we, being but the mystery of iniquity. Brethren *Jeremiah* the 8. and the 7. verse, these words, even the Stork in the aire knoweth her appointed times, and the Birds their season, but my people knoweth not the judgements of the Lord, read the 8 verse and so unto the 12 verse, adde to this *Ezekiel* the 5 chapter and the 5. verse, so unto the 12, this was a sentence against *Jerusalem*, but now I say and know, Tremble, Tremble, Tremble, O England, for thy decree it is sealed, and from the sealing the declaring is gone forth to warn the people that *Desstruction* is at the very door, therefore I beseech you pay it to heart, let every one cry unto God, though we are, neither shall be delivered, yet thereby we may be humbled, that when the Judgment is come it may finde us not proud but humble, There is an humbling in man as *Ahab* humbled himself, and went softly, it prevented Judgment: but I fear that you are rocked in the strength of pride, and you and your pride will fall together, how many of you have made a covenant with death, and you will not be released that evil is a proud heart, that is the seal of deaths covenant, be watchful that a proud heart be not found in thee, then thou art fast-tyed in deaths covenant.

Revelations the 6 and the 3 verse, And the seal being opened, I saw a black horse, and he that sat on him had ballances in his hand.

Beloved I am carried thus from one text to another, but here I stand, for it is my center place or place center; that is, for to weigh the substance out of and from the seeming substances, for know my work is to weigh both the thing and the name, and to give honour unto the thing, and to curse the name, for it is one with the figure my brother *Jesus* cursed, would you know who or what *Jesus* cursed? It was the flourishing Figtree, that was a show of a goodly good Tree afar of, to dark eyes; but to come close to the figtree, and you my brethren, then the figtree are ye, and ye are the figtree, for ye are full of beauntious leaves of expression, but come to the fruit ye are Devils in action. Now you.

you count the expression strange, but it is true, therefore to be owned by you, if you will do the Devils work be not ashamed of your Masters name: now here you will use my owne method, and say that the name is not the thing, and that the Masters name is not the servants thing.

Now comes the plaine definition; thus, God is light, that light is love, now man in love he is in that light, and that light is Christ, and Christ is God; now is not this a clear apparant truth? Now as God is light, *the Devil he is but darknes to that light*; now in darkness is hatred, and hatred is the Devil, and hate being in man predominate he is Satan or Apollyon; but these words will not carry the intention of our English word Devil, if we would but let that word stand in name, *but we will have it thing*, and so we are one with that Apollyon or Abaddon, which you say is the English Devil, but the intendant out-runs the name quite out, so brethren God and man make a declared truth, *Devil and man make a declared Lye*: Now what is that Devil and man for? why it is to set forth the glory in created appearances, though the Devil was never created nor made, *it is we that make him a creation*, and judge ye how great creators we worms and dust are, *things are greater in esteem then many times in truth they are*.

But I pass now, let me tell you, the balance is come to weigh this Nation, and *Mene Teket* is found upon its basis, or in hebrew *Orbus kabus allah*. The English is, *Thou art not weight in the highest ballance; or in the center weight*, thy people are a vaine people trusting in the name, but the knowledge in the thing is not in them.

Bealah arki peal ardi neset doni. The English is this, *Thou art high in name, but in me saith the Lord thou art not found, for then love was the connexing thy joynts or members one to another; but thou art Quas in thy allah pealah anvi pean ardi dele mem*. The English is this, *Thou art for thy self in every man, and self is exalted and Charity cast forth, or is made a vagrant amongst us*, to our shame is this motto inserted upon us by the Spirit of God: this saying is strange to you, but it is true, and you will feel it true if you belong to light, as I have found; so shall many more to their sharp sorrow but their after joy.

O Beloved, I mourn for you, I strive with God for you, beseeching him to enlighten you in all spiritual knowledge and understanding; blessed be the Lord, I can say in a safe conscience as ever Paul could say, *I have not coveted after no mans gold or silver, nor desired any thing of any man or of any of you, but onely that life part that my soul thirsts after to see it gathered into union in the celestial center*.

O beloved, my soul is ravished with the delightful delite, for when I am poor, then am I rich in him who is my riches, that is Christ the meroy and strength of God.

Brethren ye and to ye onely I speak, that are passed the Apostolical teaching, and are come into the Evangelical living. *Allah allah allah*



Amos y height
instead of y
the light

hosi selma emaseret. on yoon. alpha baggarim. semam in re ex al ole on. The English of this hebrew state is to what the English will bear.

O the light, the light, the light of peace is in the Evangelical thing that is in God, when we have passed these beggerly rudiments Apostolical which are dead names, pointing us to the Evangelical living in God, for if Christ be come you are no longer in the dead name, but you are risen in the life of Christ into his body, that is Evangelical. Minde the Apostles words, we are dead, and our life is hid with Christ in God.

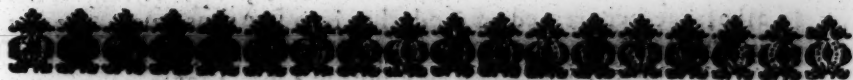
Behold here is the greatest mystery in the world, men living speaking the height of the Gospel as you call it, and these men are dead, the same condition is every true new-borne man and woman in; for our life is not in our selves, nor in this body of dung, nor in things below, that is to say, these beggerly rudiments or elements motionall, but our life is in God the Evangelical caller and gatherer of his people into himself, and for this cause God did send forth his Spirit in men, to converse with that self same Spirit in men, that their conversing by his power are turned to converting; unto this end God made some Apostles, some Pastors, some Ministers and teachers, some Evangelists, and all was but the union of one Spirit in its efficacious varieties.

So now Brethren, the same work is God a bringing about now in England, and all Lands, and it lies included in these Prophetick words of expression. I the Lord will gather her, I have cast her off, and she shall rejoice before me as in the daies of old.

Brethren this is the gathering the Church of the Jewes, for whom I Theauranjohn and the rest of my brethren the Lord hath made fishers, for to gather the people into a figurative figure of the Evangelical building; therefore the foundation of the Jewes Church Evangelical is laid here even in this house, and the Lord my God adde unto it dayly thy increase of blessing; the place may remove, but the people cannot be shaken, for God the Lord he is the Evangelical center, so this meeting hath been the gathering the Church of the Jewes, and the Jewes Church is the true name. So you that are ashamed of the name of the Jewes, see me nor hear me no more Sebas allah am R.

Theauranjohn Tanieur high Priest.

Epistle



Epistle 15.

Wrote at Eltham.

Dearly beloved Brethren, God is love, and know, that he that acts in love, doth act in God: Now I beseech you mind, how can it properly be said for man to act in God? Thus it is, (if radically understood) the Spirit of God in man, being predominate, that Spirit is in union with God in Essence, though it be for a time a derivacie. Now the *Querie* would be resolved thus, God is love, how is God love? Thus God is love, His fulness is a filling every want and necessity in the whole Creation; that is, by distilling acts of compassionate refreshments to every distinct of his, or of himself.

Now let me speak, thus man is the Image of God in the earthly form, not of the earthly form; the distinction lies in these two words, *I N* and *O F*.

Now beloved, to come close unto the matter of the main concernment, it is this, that if you are not in God, then you are in the Devil: Now know that there is but *light* and *darkness* in the whole Creation; now God he is the *light*, the death (or *darkness*) is the called Devil: Now what is God? I answer, God is *light*, which is *love*: now what is the Devil? he is death and *darkness*, which is *deceit*.

Now see the distincts in these two, *light* and *darkness*, God and the Devil: now if God or Christ be risen in us, to such a high or perfect measure of manifestation of himself, that by his light, we are subjected to act onely from that root, (which root is *love* distributed) then are we said to be properly in God, because the derivative Essence reigns in flesh, as the regencie essence reigns in the reigning *all*, then the figure in the earthly form, it is as true in truth, as the regency essence is in the reigning *all*; that is, the true patern figurative figure in *sanctum sanctorum*, that is to say, the holy holiest; that word *est* is the binding *Maxim* in the reconciling any, or all *Maxims*; but to *love*, which is God acting in mercie towards, nay in his Creation: thus the influences of his mercifulness filleth all things in Heaven and earth, but it is conveyed through many motional motions of Earth, Ayre, water, and Fire, Elements in the *Komaxei* part, or the binding part outwardly in the celestial predominacies in the fiery Regions in the *Helmetta*, that is, in the burning light, in the insouling conclave

of Sol, in his *Mida in re*, that is, in the middle of the thing, that is the truest and perspicuouslest demonstrative of God, figuratively of the whole all altogether created of God; that is to say thus much, *The Sun* is the truest truth of figures, in all Gods appearances in the whole created Terrestrial, for the Sun is *secundus vi'a vive in orbis*, that is, the second living life in the created world; yet he is Death to the living life, which is denoted *Oli-al*; them two Hebrue directers *Oli Al*, it is the height of expression that is letten down unto the *Son of men*; nay, or the denemination unto *Angels*; for it is thus much in the import, that is to say, *The light Al*, or the *Al light*, from whence all things descend in strength; they invalid, are weak, by reason of the combustible cumbersome *shrine* they are invailed in, or shut in; which is weakness to the strength in the inside spirit, that is the life, for life cannot be touched with weakness, but weakness it is made sensible by that life, for the weakness of it self so called; though indeed and in truth if it were duly weighed, and radically understood, there is but one in all appearances, be what it will; for that that is not, nor hath not a center, cannot be properly nor unproperly said to be any thing.

Now let me speak, thus God, the Sun, and Man, they make one Trine, that Trine receding, is union in the Regencie Essence, though two derivatives and both essenced one in another: as the life of man hath an essence in the Sun, (I speak Terrestrial) so the Sun being a celestial body, it is essenced in God; for from him all these appearances came, and their recedings are from him, and their renewings are to him in strength.

Now to prove the terrestrial man for to be in Trine with the Sun, and with God the Father of all things, it is thus.

God he is the All-Creator of the All-Things: The Sun is the second light from God in strength, influentive into the terrestrial creation, through the celestial motional motions; which motions being moved with the union motion, they cause the produced product for to appear in the terrestrial world. Now the word *terrestrial*, is not yet fully understood, but the word doth import thus much, *Terra*, that is the earth or earthly, that is *Forma*, a forme or semblances; for though *terra* be the earth, yet it is the the appearances in all earthlineses: so much for the word *terra*, sub intelligiter *Forma in Terras*.

Now I come to the binding, or middle connection, that is, *Esterial*; that is, the binding inclue of that word *Est*, that is to say, is.

Now know, that *est* is the binding of all maxzims, into one Radical center; so that here you see, that *ter* is bound in *est*, so that it is to say, the earth is.

Now if you truly understood what this *est* is, it is the all of all things; for God is, and that very is is God, who is all things in appearances, whereof the earth is one ponderous compofure of *IS*: so much for *Ter Est*.

Now

Now I come unto *Terial*, and *terial* that word doth import the earth-tyed to the Creator of all: thus God that produced the earth himself, he is the *Mida* or middle of connexed things; that word *Cied*, it is the same with *Is*, if radically understood.

Now combine the word together, then in the property of true speech, the meaning of the word *Terrestrial* is this, the world, or the earth made by God, tyed in that God, who is the middle of that earth, that is the center; and that center or middle, is God in every thing, and himself nothing, and yet he the all of earth and all things. One word more *terrestrial*, thus, God is the earths life, for of him it had a being, and he is the restorer of it, and it is restored by the essence *TIE*, that it lies tyed to in God; and by that tie or essence, by his influence it is restored and renewed daily.

Now Scholars, here is one glimpse of my knowledge, though I am unlearned: But blessed be his name, that after my strong affliction; he hath poured a sea of knowledge into my soul, that is thus much, *Oli El*, the light of God in the soul of man; from which light, doth flow forth these expressions that you hear me declare.

O avallo son honi sepharim ammi sele oli a saphet el doni or el al rege lexi am; the English to what it will bear in this state, for the English doth darken this illustrious state or citation from this Hebrue maxzims: now I open it. *O the highest knowing knowledge, is when the understanding in man is dead to the thing he declares; for then the thing is it self declaring it self from the Root, and as the Root is, so will the declaratives be.*

Now brethren, judge you my declaratives, for they speak themselves in me, and I in them, and so both in union: I am dead to the word, the word is life to me; I declare the sound to you, thus is the spirit operative in the sons of men; not all men, but where the spirit will, and when it pleaseth: *The winde bloweth, and thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth, so Beloved, is every one that is born of the spirit.*

Hos in sela roma el al in re sebat oli odevous in se: *O the wisdom of God is hid from man, in the secret thing which is the life of all things in appearances, that life is the spirit of God moving in his created frame or fabrick; O Oli El Vau*, *O thou light, the declarer of thy self in all thy things made: Selos in re sapuit ad amalam sab or on seben sait pele mem.* The English is, the height of wisdom, is in knowing God in the things created or made, for he cannot be known as he is in himself.

Pele Ezechens in se sephi el oli in re sabat al. *O the greatness of things cannot demonstrate the heavenly light, but that light doth demonstrate it self as it self pleases, that is the english of the fore-cited state or citation in the tongues.*

Now Beloved, I have shown you one glimpse of Gods goodness and Gods greatness, in his distributive, distributive in distillation into and up-

upon the creation, in appearances; by his illustrious influences in strength, conveyed from himself through the celestial *Attire*, that is, the high moving motions in the sphere celestial, and so is conveyed by the *Sun* through the *Moon* into every receptacle appearance in the terrestrial world, or, *forme*, or *chaos*, I prove it so: for what is not *union*, is a *chaos*; I speak it as relative to man, but it is union unto God; his varieties in themselves, is his delightful union in himself.

Now beloved, I come to shew you how man is *essencied* in God, and then how he is like God in the earthly figure; and if he be renewed to his figure, that is the life of Christ risen up in man in predominacie, where man is wholly subjected to the will of God, that is, man to be wholly passive, and the spirit of God to be the sole and whole rule in the spirit of man; then the figure is as true in the derivative essence, as it is in the reigning all.

Now beloved, I come to shew you man, that is, man drawn up by the Spirit of God, into union with God; as saith one Text, *Whereby we have an union with the Father, through one spirit*: that Text varieth little from the Original in its import, for it is thus; *whereby our union is made one through Christ*. O how I could joy if there were no more dismeeter in the whole conclave of this old and new Testament! then had I not had this trouble that my manhood lies under; the zeal I have against the asperion that by weak and vain man is laid upon God, onely by the ignorance in man, and his false conception that man hath upon the sacred Majesty of God, that is, in not full understanding the denotation that God hath letten down, to put *motional man* to a stand or stop.

But now I come to denote how man is said to be like God, that is, the earthly patern of the Divine things, in *sanctum sanctorum*: now man being made *obedience*, he acts in love, from that Root *obedience*; which word in the Hebraick terme, is *Rokas*, in the Greek tongue it is *Kias*, in the Latine word it is *Cristus*, but you would have it *Castas*, but the word is neither *Cristus* nor *Caritas*, but the true nominative case is *Cristos*: in the true Latine the import is *binding*, that is the full import of the word *Rokas*, which is the essence from whence all these are derived from: for the Hebrew is *pinus maxx*, that is, the first great strength, that is the significant of *Rokas*. Now know, that *obedience* is the all required of man, and *obedience* is the all gift from man to God, that is the *Rokas* or *binding strength of man to God*, by Gods own gift, that is thus much in import: In one Text, *I (saith God) will give them an obedient heart, and they shall fear me*.

Now this obedience is Gods free gift into man, that is to say, in truth of words, it is Christ in the soul: now in man is this obedience set, which is Christ, or the Spirit, or the holy Ghost, or the new Birth, or the Angel of God in man.

Now know that at the descent of the Spirit into the Soule of man, it causes in the Soule an erection of the heavenly figure, then doth the Pattern
tem-

temporal all in true truth in the Pattern, as it is in the Center: Though it be but a derivative, yet it is in sanctification holding coherent with the Essence it was derived from.

Now I may truly speak if truly understood, it is thus much, God in man and man in God, that is by the derivative Essence essenced in *Flesh*, and yet not *flesh*, but the subjecter of *flesh* to it self, and so both unto God; so the marriage is compleated in the union of one Spirit being thus, God in himself and in man by his Spirit, this is the true pattern of the divine and sacred Trinity operative in the earthly form, which is the figurative pattern of the trine celestial; yet all in one, which in property of speech *Yehovah* or *Al*, for *Al* if duly considered in this new dispensation, but it is but the old truth reduced to his Originalest center in the true declarative, which by reason of mans false conception of God, and his declarative; so that the truth in the literal expression is buried, and one of Gods declaratives mixed with mans invention, by mans conceiving it to be so, and he not knowing the true import of the various *maxims* in their combinations in themselves and with others in their additional coherencies and adjuncts.

Now in this State if truly understood, the learned Rabbies may perceive that by my pointing at these *Maxims*, being I am unlearned in what I declare, it might be a satisfactory satisfaction for them either to affirm against me, or else to acknowledge it to be true what I say, least I do conclude that their silence doth give consent, through their ignorance in the citation I declare.

Now I have drawn up man, and stated him in his called center or earthly form, to what can be required or can be attained to, in which man may in property of speech be said to be like God, by the Spirit of God predominating in man to mans subjectance in the whole to the Spirit, thus that man beareth this *Motto* from God his own writing, *be thou like me in my humane creation*, this is the new creation that God makes, or the called new birth in every one that is brought forth unto God.

Now I come to the declaratives, that this new birth, if truly born and brought forth unto God, *OF* you think would have been the true word, *as to have said to be born of God*, that very *OF* makes all the state false; for in a true state there must not be a false letter, so in a true sentence there must not be a false word; and know that in the Translation in the Major *OF* is read in the divine and sacred expressing or writing.

Now minde, I will not, neither can I give it the name Scripture, if it were but for that one word *OF*, and that word but named once in the whole book: for minde, we have and do read *OF* an Affirmative, and it is in our language or speech a Negative.

Now I come not to dwell in the name or shadow, but to look into.

the center : I mind not what is said , but the true truth is, in truth the thing is : and now blessed be the Lord my God, he doth increase my understanding.

Now mind, I come to shew , not what is written , but what in your hearts you hold a zeal for, the same, I ever did since God gave me light, and it is this, the *Scriptures* and the *Gospel*; for the defence of them (through the strength of my God) I would lay down my life for them : Now I will show you that in terme, that I may say, that I and you at this day are so zealous for, that is the *Scriptures* so called: now the God that you ignorantly worship, him show I unto you ; and I beseech you take special notice, even you that are but *notional* ; and you likewise *My brethren that are zealous, but not according to knowledge* , as through Gods goodness I shall make appear.

Non est nome sanktus in re sabat akxi a malei oli in rem medad alphi sele arbat al. The English from this Hebrew state, and yet both Latine, Greek, and Arraback, and Caldee, all these tongues, to make a true harmonious assent in consent : But lest you learned Rabbies should contend with me that am unlearned, onely English I have, and that no man worse; but I will give you one hint of knowledge and learning denoted unto me by the Spirit, and what spirit, let the declaratives of it self speak, and the obedience and actions of my life speak forane, and so all judge; *Look you be clean within, and then you judge righteous judgement.*

But now Scholars know, that the *major* includes the *minor* ; so the *major* in that state is *Hebrew*, wrote in *Kof P*, that is the second strength in writing. Now let me tell you Schollars, *I will but state three Hebrew words*, and I will make their *majority* carry the state of *five lines of Latine* stated, but they will not carry so much in no tongue ; for know, the nearer you come to the center, which is the *Hebrew*, the more you *dissear the weak connexions dependancies* : For know, that the *Arraback* and *caldee* and *Syriack* and the *Muscovite* , in their original center are as it were in the edge or verdge of the *Hebrew*.

Now you will say, that the majority of them languages is *Hebrew* ; it is granted, but write you in any one of them languages, it is not *Hebrew* : So though the *Hebrew* her *Regencie* be over the languages, yet her predominacy may be eclipsed by another tongue , when she is but an adjunct in the state or situation; for know, that in all tongues and languages there is an *union consent and assent* , in a *composed compasure* in their *coherents*; and the truth flowes from the head to the foot, and ascends from the foot to the head , as the rivers from the sea to the sea, their *centred center* : But this knowledge in truth of knowledge, by man is not to be understood, and none but the Spirit of God, whose conveyances is in and through all tongues, into one language , that is the *scriptum est*.

Now

Now brethren, your long patience is your expectation of what is *Scripture*; I beseech you mind, I cannot come when I would to open the state or citation out of the tongues, though my desire is as great as yours can be; ye though I am weary, I cannot leave writing the *myserie that lies in the Hebrew state* last cited; when I thought to have open'd it, when I named the english, I could never come at it till now: *non est nomen sanctum in re*. Now I beseech you mind the english of the fore-cited state, *The name is not the holy thing*; now I read negatively, *The holy thing denies any name in truth of thing*; but is, and is, in truth hath no name: Now mind, since the world was, there was not a greater denotation by the spirit of the truth in God than this.

Now there is another citation in the same *Hebrew state*, which is this, *The true Scripture 'tis the divine life of God in the soul*, and it is written by, and with *Digitus Dei*, the spirit finger, or finger spirit by God. O that destroying of, it wounds and destroyes sense; for according to our Translation, *digitus Dei*, the finger of God, that word of undoes the state.

Now I shall shew you how your zeal is evacuated, and how you come misled concerning that you call the *Bible* and *new Testament*, calling them the *Scriptures*, or the *word of God*; the Word was made flesh, and in that flesh there is a Table and a Book, that even that God doth write upon, that is *Holiness to himself*. But to come to speak to you brethren, even ye blind persecuting Zealots, truly I love you all, and pity all, for ye cannot do right, till light be come. Brethren, I demand of you from whence zeal proceeds, if it be true zeal in light, it proceeds from that *scriptum est*, that is from that inward and inmost veil unvailed, though you know it not. Now know but this, that nothing without can give life to your zeal within, but it lives in it self; and from that small appearance within to the notional man, he, as he is, sees outwardly, and he catches at the glimmerings within, and through that false conception, he states all without upon mans writing, or the *Signum manum*, or sign of a mans hand, of mans spellings, so man not drawn into obedience to the spirit of God within, he builds upon outward words, and names in books without.

Now I beseech you mind, did any of you receive remission of sins by mans preaching? you, and I my self did think so, thus, such a man is a man of God, and he is able to turn any man; now how was that? because Gods power within thee did begin to unfetter thee; for it was Gods spirit did begin inwardly to illustrate, and thy resurrection and walking was from that light within, and thou accounted that it was done by man, or hearing or reading; here thou wast a greater Idolater then before: now here thou sacrificest to man, and in this act thou makest and accountest him thy God converter: or the Bible or Testament were thy idols, when indeed and in truth it was onely the alone descent of Gods mercy, conveyed by his spiritual light arising in thy soul, that caused thy awakening from

from the corruptible estate of death and darkness. Now mind, I desire to know of you my brethren, whether the knowledge doth lye outwardly in objects declared, or in the inmost or inward understanding in the spirit; that is, in the spirit; in that word *θ*; in that import it is a Greek word, and it doth denote God his Spirit, that is *θ* spirit; and you read in the spirit, not understanding the import of the word: Now if that be granted, that cannot be denyed, if duly considered that the understanding lyes, and lies within the inmost spirit, why doth not man act alwaies right and in truth of zeal? I answer, though it be Gods Spirit in the heart, and the heart be sanctified, yet a body of corruption doth remain; for know, that the inward righteousness cannot be demonstrated outwardly, for it is another creation in man, and not of man, nor by man, but by God himself, and this creation that is spiritual, cannot be demonstrated temporal.

Now here grows the mistake, for the outward motionall man, that is, mans spirit that is quick and motionall, and so swift, that it is a subject of deceit, and subject to deceit, onely by the ayrie composure it was abstracted from, this is mans spirit natural.

Now to show the maxim, it is this: The spirit in the full or full motion moveth in man, this is Gods spirit in man, and it doth (through the operative power) enlighten the dark spirit in man, that is, mans natural spirit; but till that the spirit of God hath wholly subjected the natural spirit of man unto its own light, there is a greater declarative of false light than before; for when we were dead to life in the spirit of darkness, then we were one with the world, but being making alive in, or by the spirit of God, there is a great strong work declared, both of truth, and the lye, by a strong motion acting in strength, that is, when the strong man sin is standing for the conquest, and the opposition never ceases, till the spirit of God hath gotten the prevalencie. Now in this conquest by the spirit of God, this natural spirit speaketh great names of things, till that the spirit of God come like a fish and cuts down the natural spirit even by the roots, and causes an erection of righteousness, then where sin did abound, there grace shall abound much more, unto the praise or glory of God, which is denoted in this Hebrew word *Gabest*, the ancient Greek word is *Siah*, the Latine word is *Cristus*, but I say *Cristos*: the Hebrew word doth denote thus much, A root, a strength unresistable, a Forme, a Tower, and a Cave, and a Circle. The Greek word *Siah*, doth import to know or overcome, to remain, or sent; the Latine word *Cristos* doth import an anointing, a knowing, and it will bear no more. Now know that *Messiah* is a Saviour, and a Deliverer, now all these is but the Gospel in the intendant,

Now let me speak to you, all that can be spoken of the Gospel, that glorious word, and that magnificent transcendent Gospel, which word and Gospel are two words, but one entire beauty of excellency: that is not your called word of God, neither Bible, nor the new Testament,

nor

nor that you call Gospel and the word of God ; but every life appearance is Gods word , and not dead letters or names set together , now that you are zealous for : I my self have been as great a Zealot for them dead names , called the written word of God .

Now I will show you that , which in truth none in majoritie can deny , that is this ; *Gods word is truth , and endureth for ever* , you cannot deny this : *The word was made flesh* , that Text is false , for the word in truth , is in that Text *the word dwelt in flesh* ; now mind , the soul of man enlightened by Gods Spirit is the Gospel , the Word , and the Truth , and the living life of God in man ; for then God is said to dwell with men , that is , when God rules by his Spirit in the soul , *that is the Gospel , and the holy word of God in the soul* , and not the dead letters and names that we by reading do so idolize ; and I do affirm , that by man it is made the great Idol in Europe by this false conception ; for man thinks that he renews from that outward word , and knows not that it is the gift of God illuminating within . One word more to conclude this point : Do you think that motion in the soul arises from without , or from the life principle within ? judge ye , whether your understanding be not within your selves every one of you , the truth of that true knowledge is the gift of God into thy soul , and this is thy Idolatry , *that thou sacrificest the gift given to be learned in & from the dead name of mans false composition of names together* , so thou makest the living God , and his richest and greatest gift to be conferred to thee through that , and from , and by that dead name , written word , or name . Gospel . Now word and Gospel it is the living life of God in you by the Spirit of himself , that is the Gospel , judge ye all whether it be so or not ; for as I have declared , 'tis not the name that can confer the thing , *but the thing it self doth confer it self without the name* , and then man speaketh the name from the thing done ; that is in short thus much , God hath given the Gospel , or the Spirit , or the Word , or life into the soul of man , then it is *Scriptum est* , it is then in-written *digitus Dei* with the finger of God , O ! that of undoes all , but I intend it another thing then is there stated .

Now know , that the word of God cannot be written by none but himself , here again you are all deceived , that thinks that it can be wrote by man ; for know , that the word of God abideth for ever , it is the living life of God in the soul , and that is wrote by , and with the finger by God himself ; for the naming the words that flows from the ingraftment , that is , the light of God in the soul . Now write this upon paper , it is but a lye , compare it with the truth in the heart , for that *Scriptum est in cor* , that is , the writing in the heart by the finger of God , it remains for ever : Wherefore doth it remain for ever ? *Enim est digitus Dei* , for it is written by the finger of God ; and that writing is , and is that writing , and cannot be defaced , and that writing causes the soul to move from death to life , & at last raises the soul into the celestial center .

O amalam orbens in re fasisti nebat alli El . The English is , O the evil in

in the eye of the soul, by the writing of God upon that soul is cast forth. Now I intreat you mind all people, this is all the contest betwixt me and the enemies of light, that is this; I say (by the grace given me) that the name is not the thing: now you say that the name is the thing, by consequence, but you understand not what you say. You say that the Bible and the new Testament is the word of God, which I deny; and I affirm it is but the name of that word, and falsly spell'd and set together, and mans invention added in many places for ends of concernment.

Now I say, the word of God can no man write, but God himself, and to ascribe that to the writing, that belongs to God himself, you thereby rob God of his glory, and are grievous Idolaters. Now let me speak, I say there is such a Justness in God, and such a justness in his declarative written, that if one word, or letter, or tittle in the whole books be not true in word, and in truth, in time, and truth in place, it ought to be rejected and refused: for know, there is no perfection but in God, and the spellings or denotation of God must be perfect to a mite, nay to it self, otherwise we make God a Lyar and an imperfect thing, which far be it from us to think so.

Now to come to close and state a *Quere*, and it is to the great learned ones in all Tongues and Languages, if they dare affirm that the Translation of the Bible and the new Testament is truth in all its coherencies and dependancies, and in adjuncts and conjuncts, and in affinity and definacy, and in reluctancy, to a tittle, to a mite, to it self, let them be put to their Oaths in this, and when they have done, it is not the word of God, but the writing by man, which is but *Signum manum*, the sign of the hand, naming the outward sound from the inward significant.

Now I Theodorau John say, and affirm, that the writing in English cannot hold the truth in Translation from the Hebrew, by reason of the weakness in it, and the excluding certain letters, I know of y, and f, and q, and w, and other dubious consonants in consequence that are wholly destructive to the true truth in the signification; therefore blessed be the Lord our God that hath sent his Light to reduce you from your Idolizing the shadow or name, and by his resurrection in you, sheweth you the truth and the true thing, which is Christ the Lord, the beauty of excellency, which is *Masah*, or *al*, or *Jehovah*. *Salem ad te Israel arbat*.

Wrote by me Theodorau John Taniquar the
Jew, *Allah al Sabbath* Scribe
Jail. High-Priest.

EPIST.



Epistle 16.

Wrote at *Eltham*.

O Beloved, the word is life, and life is light, and light is God, the glorious Creator of the whole *all* altogether. Now brethren, my God will furnish me with *Raddical* expressions, whereby to let down the true meaning in the intendant, and at this time, and in this Epistle is divers matters in name let down, the first is this; *Primus max-zi*, that is the *Oli al* in man, that is, *Gods Image in man*, that is the soul in man, and that soul tyed with the essence *Ti* into God, or in God, both the expressions will hold; so as the soul is the light of God set in man, so is the light of man wholly set in God.

Now to illustrate thus the *Ti* of God in the soul of man, it is an *one-nes*, though a derivative with himself in *Essencie*, and shall beat the un-modeling of every figure, it shall be taken into regencie; I shall through the light conveyed unto me, unvail this great contested for amongst us concerning the soul, *Id est de faciendam a Deo vovs vita alvi pele athrat*. The English of the first state, (speaking of the soul) it is to say, *the making of God*; now mind, there is the first state: The second is this, *the strong life is Gods making himself*, mind, I am the life of the world, or I am the strong life in the world, mind, this is Gods Omnipotency.

But to come to define these words, that is two words, and you hold them to be one word in the weight of the import: The word in Hebrew in the Orthodox, it is *Veau*, or *Vea*, signifying *Gods making from himself*, and yet tyed in himself; thus *Ve* is in all states a severation, but *Ve* being barred in by *N Alif*, (Scholars this citation is for you, though it be from an unlearned man) thus *N Alif* includes the separating *Ve* or *Vau*; for in the separating connexion, *N Alif* doth bind the connexied into his majority; thus *Ve* it severs, *N Alif* is the first declarative of Gods strength. And know, the first is the tying strength, that produces all things in appearances, and the strength in them appearances is truth, and by truth God doth keep the Creations tyed in himself, for in him we live, move, and have our beings, this is a true written sentence, but not Gods word.

Now I come to shew you that great mystery that few or none of you

understand, that is, these two distinct words, whereby you are wrapped in ignorance, that is this; saith the insert in the Bible, *God made man in his own image or likeness*. The both comparisons I deny, in their affirmative state, and it is said, *God created them both male and female*. Now brethren, what odds do you judge there is in these two words? nay I may say them one word; they are two distincts in God himself, and *we in our weak English make a connexion, say an oneness and an entirety of these two words, God made man in his own image, or God Created man in his own image*.

Now I beseech you brethren mind, *God made*, the proper word in the ancientest Copy, the word is *Akkivene*, that doth import, *Gods making strength, and strength is making*. Now to understand this making in God first, and in man next, being the product by *Akkivene*; that is *man was produced by Gods strength*: First to quere in God, it is vanity so to do, but take this short state, *God is*, and that is *strength*.

But to come to the conjunct of this *strength*, whereof man is one, nay, *the gloriousst figure in Gods earthly field, made in the image of God*. Now do all people in the world know that man was not made? For know, that that you account the body and the soul, are the body; and man he is denoted by the Spirit, that is, *the strength of God in man*, that is the man, and the Scriptures hold forth the same, for there is a natural man, and there is a Spiritual man: now you understand it to be a man in grace or favour with God, a man that is sealed by the Spirit of God, as it is said: but let me tell you, that *Oli al* doth inhabit in every man and woman, and they inhabit not it, until the natural is subjected to the spiritual, and then it is properly said, and if in property of speech understood, that *man is subject to man*, and so both to God in the union Spirit; for mind, the man Christ Jesus, the Creator and bringer forth of all things by his own power.

Now that you account man, it is but the name, *Oli al* is the man, that is, *Gods light is the man in your little world*, for be you not so ignorant, I tell you, that in every one of you is *many Creations*, and when the word runs in the singular, it doth hold forth for the most part *the man*, that is, *the soul in man*. Now as God in himself is the souls life absolutely free, so is the soul, that is *Gods man, or Gods strength*, that is the bodys life, *absolutely free*, and that is no Creation but the spirit, and the body of man that is Created, but the soul is made, but the body and spirit they are Created.

Now here is the highest sight that ever was view'd, and it is this, I pray you do not judge the things you understand not: *O apparatu salma aris el selma onofiel oro or matas salma abbadet pele*, that Greek compound *Pele* is to bring the words in truth of writing into our Horizon, the English of that Hebraick state is this, *O the appearances in peace is into the inman, which the out-man cannot understand, because he is an earthly Cre-*

Circum. Now brethren, this you cannot deny, for your own witness in your hearts the same, that *The natural man perceiveth not the things of God.* Alas, that you refer to others, and count them natural men that have not so great a measure of knowledge as you have: Alas, still you are, and must bear this natural man, and the spiritual man in degrees, yet in all, and shall be in all, until the unmodeling every created appearance or figure. Now I hope this cannot be blasphemy, for I acknowledge God the Father, the strength of God the Son, and the product the holy Ghost. And for man, I acknowledge the soul, the spirit, and the body, and a resurrection of this all, and of these all every one: you understand not which, if any of you do but declare it in writing, and I shall make it appear that you do not understand the resurrection.

Now judge not, lest you be judged, now you say, I judge you: no, it is not I, but it is one greater then I whom ye know not, even he judges you, I judge you not, for I understand not what I write, therefore I judge no man: but know, betwixt Gods making and his Creating, it is no more but light and darkness, for Gods making is Gods light, Gods Creating is the *enlightning* that light made, into Created appearances, so the light is Gods making, the creating is *compositing* or *conversing* darknesses to create a veil to *constrain* the made light into.

Now *Thomas*, the soul in man is made in God, and the spirit and the body is the *prism* in which the soul is set, that is (as you terme it) the *Image* of God in man, or all at, that is, the light of God in man.

Tuo alui sepe pene et videri annexit salvi bele peterma al sam abrit pel. The English of this Greek state is this, The accounted man is but a *sheep-house* for the light or soul or spirit of God to reside it self in, till the *unloosing* the figure or *sheep-house*, and its reduction to its center, then the light or spirit *Essence*, it is taken into the essence Regencie, and so one again as it was at the first in one: and in this whole scope lies in these words, *Man dies, and the soul returns to God that gave it*, and at this point I being silent, while the strength of my manhood is destroyed: but know, that I shall begin to dispute, then know, that the *dead begins to arise*, for you have known and seen my weakness all along since I have been conversant amongst you, but now know, I shall reach you all, for my instructor is God the Lord.

Quia habis elpha areme mali-penan ory hoas in a sab baalma maga pale terve esse vakare. The English is this, Because it hath not been given me to dispute, therefore I have outwardly suffered, *onely* to confound my pride in my manhood: for know, if the tincture of pride, or self, be not clean purged forth, it will grow to the dishonour of the giver of his greatest gift, that is, mans spirit will appropriate unto it self; but afflictions is the salve that cures this sore, for which blessed be the Lord I have afflictions in them, yet my comfort is this, I see through them. *Quia sola aemulibz benedicti nre mendah alui sele mem hofo.* The English is this,

Afflictions alone doth confound the outward man, but by and through them afflictions, pride is consumed, and perfection is obtained as gift, not upon desert; these afflictions here are our Royal Robes, in the Evangelical being.

Non vos amalam adma obratua luan sele mem. The English: Not our evil sufferings can destroy us, but they refine us fit for the Lords service, for the Lord chastens every son he receiveth.

So let me speak or sound to you, ye poor dejected ones, that are cast down under your burdens, I say, not I, but the Lord in me saith; rejoyce, in that you are made partakers of Christs sufferings, for I tell you, it is the earnest of your future inheritance, for if we suffer with him, we shall also reign with him, so it is your weakness that heaps more forrow upon your selves, when indeed you have the greatest cause to rejoyce; but you wane eyes to see, for the which end, afflictions are the eye-salve for to enlighten your darkness, and for that end that you may see, are afflictions sent.

Now I state the *Secundus vita vive in homo*, that is, the second life living in man, that is, the spirit in man, that is, mans natural spirit, which is abstracted created, that that is abstracted is created, but made is one with the Maker, but not in an abstract his making; for Gods making it is all light, and his creating is in the weaknesses for to enshrine the light into, for mind, light was, and it was not made nor created, that light is God himself, and that light illustrated darknesses, and then behold a creation, that word creation as it stands, is from God, and all creations are but his one creation.

Now I come to the *Secundus vita vive in homo, sed non est vita Evangelies in re.* The English of that Latine state, but it is not the life of Angels in the thing. *Tuos asby bele a vert pele nenus in mexbrati absit pele a-vertet pele necat.* The English of this ancient Greek state is this, think it not strange that I cite it ancient Greek; mind, there is *Grekus Arrabach*, there is *Grekus Muscovitus*, there is *Grekus oradus Orientalis sub luna in 34 degrees Saturne transcendant*, that Tropick is undiscovered to this side world, the four Greek tongues is in the East Armenia.

Now I open the state fore-cited, and the reason I shall demonstrate of the four Greek tongues, the English is this, Though there be a being, it is not the Evangelical being, till the living spirit which the Evangelical Maker hath made it one with it self, then the spirit man is obedient to the light conveyed into the soul, so an oneness thereby conjunct in light, and so an union with the Father.

Now to render the reason, though I am unlearned, nor have any understanding in what I declare, but I commit my declarative to your judicious judgements to judge of. The first Greek is true, because the *Derivatie* was derived from the Hebrew, in full strength, coherent with its essential essence, and is as true, though a *derivatie*, as the essence it was

was derived from. *Secundus derivationem in re, id est non recte quia: Abstracti ellah.* The English is, *The second derivation is weak in the things because the abstract was but from a derivation.*

Tertia et quarta. The third and fourth are the same, and false to the first: for know, that the difference betwixt the first and the fourth, is as light and darkness, in the weight of their import; I give you one instance in *England*: How long hath it had denomination in shd by that name? Now what was wrote for English 13 hundred year ago? and what for nine hundred year ago? and what was wrote six hundred year ago for English? and what was wrote three hundred year ago, and what two hundred year ago?

Now by this rule, which is not the rule I intend, I will show you what English; the majority of the tongue includes the Minor: Now in *England* hath the *Caldee* tongue been the proper tongue, the *Ararak*, the *Siriak*. Now you think it strange, but tis true, and this we have now, it is a borrowed abstract out of many tongues, though that you count it English; but how many *Lattinified* words, and *Hebrew* words is in English? So if the language be denoted from the Kingdome, so many you may finde in one Kingdome; but by the peoples captivating, is the Language distracted or violated; for the Greek is the hardest tongue in the world, to be truly defined, by reason of the *conjunct Diphthongs*: but take this as a hint to your consideration, look on our old English, and compare it with this that now is, and judge ye the difference.

But now brethren, to come to the matter of more concernment, and it is this, *Christ seen of Angels*, believed on, received up to glory; this is Christ our head, our elder Brother, our Son, our Saviour; and he that hath created us for this purpose is God, that hath also given us the earnest of his Spirit, through the which earnest we are bold to go out of the body; why are we bold to go out of the body? *Because we are out of our selves, and in obedience, which is light or Christ in the soul, and in that strength there is no danger*: Christ is our Conqueror, Lust is subdued, the Paradise is prepared, we are invited, and the Bridegroom is coming to take his poor Bride, *in her self poor, but rich in him*, and her earnest is her conductor to her heavenly center; then men is man, and man is Christ, and Christ is God the Father.

Now I come to explicate them words, and search their center thus, *Christ seen of Angels*, men cannot see Christ, that is, *weakness cannot view strength*, if it could, then the creation could view God: now God saith, *No man can see my face and live*; but the Angels see Christ, now what is an Angel must be enquired into; now if you know not an Angel, you never saw Christ, for Christ is seen with no other eye but the Angels eye, *Adon mele librai avel sele saphat allphe sele mem.* The English is, *Christ the Lord is seen with no eye but his own eye, which eye is the Hoste in heaven.* Now how can men see Christ? *not until he leave the number men*, and

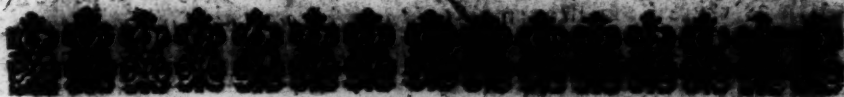
come to be man, that is Christ in union, then in Christs own strength he
sees Christ, as to say, man sees Christ with Christs own eye or sight. Now
what is Christs eye? Why it is Gods gift, what is Gods gift? it is obe-
dience, what is obedience? it is light, what is light? it is love, what is
love? why it is God, and he that dwells in love, dwells in God. Be-
loved brethren, deceive not your selves, for without love you see not,
nor never shall see God; for it is Gods onely gift letten down to draw
us to himself, *I will draw them in cords of love unto me*, saith the Lord our
God.

*This was transcribed in the Prison
at the Kings-Bench.*

*blessed man! who
in prison, yet God
had made thee free.*

Theauraujohn High-Priest.

Epistle



Epistle 17.

Wrote at *Elham*.

Beloved brethren, God is love, and he that abideth in love, abideth in God, for then the Spirit hath taken that man or woman into it self; and so an oneness in love betwixt man and the Spirit, and by the Spirit we are made one with the Father in love; for here is a decipheration of love, *in by love it is Evangelical sowing or knitting heaven and earth together into one composed union.* Why love is but one, love is all, and love ties all, and unties all, and then ties all into it self: love there is in it no beginning, no end, no middle, no part, yet 'tis all parts, and but one middle, which middle is the center in the whole Creation, which is God the Lord.

O Beloved, did you but know how lovely ye are being in love! Beloved, love striketh the deformity in all that is not in love, but 'tis not seen but by loves own eye. O what an oneness is there in your self, being in love! what a oneness in multiplicities being in love! O beloved brethren, love is the knot that ties all the brethren members into amity, and amity is the way to unity, and unity makes variety; yet 'tis all in love; so that varieties in love makes one unity in the celestial center.

Brethren, the harm I wish you is O that ye were out of your selves, and in love planted; then ye were in Christ, and Christ is one with the Father. O beloved, I am sick of love, that paineth me; the fulness of my desire is, to distribute love amongst ye, that thereby the members might be gathered, and then the body composed of love, O the lovely body! when the members are all made of love.

Truly my brethren, this beautiful beautified body, are every one of ye, if Christ be in you, and yet you all but one body, whereof Christ is the Head in the heavenly Jerusalem, or the celestial center; the first Epistle of John, Chap. 4. v. 16. these words, we have known and believed the love that God hath in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is love perfect, that we should have boldness in the day of judgement.

Brethren, to be out of fear, is to be in love, and what is it that makes mans life burdensome unto himself? is it not fear? I pray mind, fear God,

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God, that's love God, and then no fear, for that love casteth out fear, and erecteth his stately Throne upon the ruinated fear, then peace in earth as there is in heaven. *Even as the self loves above self makes man.* The English is, the fearful man, whether in death or in life, so man's life (as we account it) is man's fearful death dying daily; this is in every man where love is not planted in the soul.

O beloved, being that love is such an high securing strength, O how ought we to press after it as after the precious Pearl that the Merchant in the Gospel sold all to purchase: truly every one of you must be that Merchant, or else love cannot be obtained, for it lies in this, *Forsake all and follow me.*

Brethren, in the writings of the Prophets and Apostles are divers names, for one intended thing (as in this place the Pearl, the forsaking all, the bringing all, the bringing nothing) all this is but thus much, that a man must be unmann'd; that is, vanity must be cast forth, and our desirable mind slain, before we can be joyned into Christ in union.

Brethren, be not ashamed of the greatest glory which is love, it was my brother John's Motto, *Beloved, love ye one another, not in tongue, but in deed and in truth.* For know, love is the stability of truth, love makes us to obey all in love, *love is the due from man to God, and from man to his neighbour: brethren here is my Brother John's recorded Motto, we know that we are passed from death to life, because we love the brethren.* *Hos in Christos affirmata alvab-neman afaddi elma appadet nefit pelyo alama samait pelma.* The English of this Aramaick state brethren, *To love one another 'tis God-like, but to hate one another is thaddan, or a polly-on, or Devil-like.*

Brethren, if you were not wilfully blind, you might see what condition your salvation stands in, for this present is a true looking glass, whereby you may see a witness to your soul, that you are passed from death to life, or still your rest is in death. *Beloved, to be in love, is to be one with Christ, and so one with God.* *Beloved, love is the key that unlocks the door into the heavenly Jerusalem, or the Celestial Center.*

O amorum in armarum in a salma legaget alama sebaugapim. The English of this ancient Hebraick state is this, *Oh love is the strong arch that builded the foundation is erected, whose top reaches the Paradise of essence, it is as to say, love 'tis the strong arch, that beareth all into the celestial dwelling, the state from the tongue would let it down no lower then the first situation, for the Hebrew will not bend to our caparitie, as our English will.*

Beloved, I have shown you, every one of you that are in love, I have shown you, even that is, your center is in the Paradise of God; this is their inheritance that is passed from death to life; because they love the brethren, of the love of God dwells in them, that is their beautiful beauty.

beauty. Now I come to the Major part of this world; whose acts are not in love, but in darkness & envy; for the one doth set off the other, and the beauty of the one is the clearest shewn by his contrary.

Non eris in vita sed non in velis penitus in morte. The English, The world is not in light which is love, but is in darkness unto death. *Sed vira vide in amor alio bono penitentiali sed non in velis penitus in morte.* The English is, but the living life of love is good, and when it comes, that which was unto death, is turned into life by the power of the most high Creator. Then darkness which was unto death, the same is made life, through the strength of Christ our Lord, who is the strength of God.

Now Brethren, as love rises to heaven, so hatred carrieth down to night or darkness, or hell. Brethren, I pray wrest not my words to your own hurt; let them stand, though you understand them not; I do, and the places name.

Now do not you out of my name coyn to your self a disturbing thing. *Abdono or Apollyon, in yerman dey logor nexte el pete near aby.* The English is this, that the deceiver, or Satan doth dwell in night or dark men, whereby he doth enslave them to his own bondage; that is, Satan doth make men act his will; nay Satan doth act himself then; for man is Satan, if by him acted. Now Christ cast forth this Devil at his appearing, but not at Christ being named by *hell devil man*: for when man is once come to be true Christ, then he casteth out the devil, but not before: so till we be Christ, we are but airy names, nay one with the Devil; for Christ saith to Peter, *Get thee behind me Satan.* *Quando Petrus in elma amor sui pale negas in rom.* The English is this; when Peter out of pity or man-love bid Christ forbear to go thither, and by that means escape, one would have thought that this had been no hurt, but out of a careful pity of love to Christ; but know you, Christ doth not dwell in mans foolish pity, but in obeying the command commanded of the Father, so that Peters love, was but Peters dark Vail to save Christs out-side, and that was but dung, and was not Christ, Christ was the inward free spirit in Christ that stretch obediently, as, mind I beseech you, what a willing Saviour Christs outward body was; had not the power (Christ within) been the obedience Christ, you had had a poor Saviour: for these words I cite, and I leave them to your judgement, *Father let this Cup pass from me. The spirit is willing, but the flesh is weak.* What a great Saviour was Christs flesh? so great a Saviour is your Bible and new Testament gotten by your learning, when you stand in need of them, you shall find them like Christs flesh: for let me tell you, they are Christs figurative flesh and no more, that is, they are dark pointings to the inside spirit, that is the Evangelical living; of which things I and my Brethren in our produced product shall make manifest: for behold, a revolution is begun, in which *I Theauran John am the first in the first time*, descending in *viva voce in Evangelio* *ius in re Sabbah*, that is, in the living Evan-

gelical voice or expressing the light in the things, as I will explain
 O Jesus the all-giving, O Jesus the all-giving, O Jesus the all-giving in
 eternal life in him. The English is this, O the wisdom that he will put faith
 into the hearts of men filling them with light in his divine and sacred good-
 ness.

But now I come to dark natural men; that is, men not in love but
 in envy, that is men devils, as is proved in Peter; as thus, a deceiver
 is a devil, a lyer; and all dark works are devils works: But now know
 that thou O man or woman that art not in love, art in wrath and under
 the curse; how is that? thou art a doer of the works of darkness, and
 death is their center.

Now to thee the Law saith do thus, and as in doing thus thou art
 condemned by the Law; now to them that are risen with Christ they
 act in love, and what the Law commands tis to them under its command,
 but love is the new Jerusalem that is above, which is the mother of us
 all, this was part of Paul's doctrine, allegorical as a thing in
 show to things in substance which was in the center, Romans the 3 Chap-
 ter and the 20 verse. By the works of the Law is no man justified, what
 then are we justified by, the faith in Jesus Christ in believing, which is
 but love, I pray take the 30 verse of the same chapter, for it is one
 God that shall justify Circumcision or faith, and uncircumcision
 through faith; how is this? is thus, the seed of Abraham are believers,
 and from believing absof obedience, as circumcised according to command,
 the uncircumcised Gentile only through faith believing in Jesus the
 mercy of God, so both interests is knit in one, what was the salvation
 of our fore Fathers? It was they did believe, a Messiah should come and
 obedient to the Law that was salvation, we believe he is come, obedience
 from that root is salvation, the Jews look for a deliverer to come, their
 obedience to the commands is to them life, for we must not think that the
 beloved people though cast off temporally, are cast off eternal-
 ly.

Brethren look to yourselves and judge not others, Romans the 9
 and 23 verse. Brethren I would not have you ignorant of this secret,
 that partly obstinacie is come to Israel until the fulness of the Gentiles
 be come in, and this is my message to the whole world, that God is coming
 to make good his promise, that is this, the deliverer shall come out of Sion,
 and shall turn away ungodliness from Jacob, and so all Israel shall be sa-
 ved.

O Brethren here lies the Mystery of Mysteries in them words, that is,
 God will make all Israel, that is light in Gods strength, and that shall be
 saved; beloved, then there is in Israel in that periphrastical expression,
 there is neither Jew nor Gentile, but love, and love is Christ, and Christ
 is God, here the winding mystery, none but the evangelical eye can view
 it, and he that sees not is in darkness, and darkness is in death.

O Beloved that ye were but a true seeing people, then ye would be doing, for want of sight is the want of duty, and duty is declared by by doing, and having this evangelicall sight, we may perceive our root we sprang from, unto which root now I come for sight to view it, and then knowledge from that root to declare it.

And now I begin with my babe knowledge; Job the 38 chapter and the 7 verse, *when the Stars in their morning praised me together, and all the children of God rejoyced*, this text is false translated, for the text in the true words are these. *Me vi alsiet reme mem asadit errone ak si pele agas sab eli in rem alvar*. The English is, *In my morning the Essence creative did obey in chearfulness or in rejoycing*.

Brethren before I come to my dialect, which is *Cabbalestial*, I shall denote unto you the improper denotations in the text being rendred according to our capacity in the English tongue, and I will maintaine the text falsly Translated, and prove his coherency in disjunct from the intendanr.

Now minde, *There was no Stars then, though that word Stars be put in, for Stars were fixed in the Firmament, and were made in the third daies work, though they be stated in the fourth daies work in Genesis*, and I am able to give a clear demonstration to wise men not wedded to their owne conceit, that will be satisfactory for the same, *but the Stars denote light and in light is God praised, and not in darkness*; I have given the text this help, the word *morning* will hold, for God is the morning of, and to all things; *but to finde the Children of God before there was a creation, this is hard*.

Now I desire to know what it is that makes the Children of God? Is it not flesh and spirit, for if not flesh, *Sons in light*, and then we are what we were before we were created, before the Essence did descend into flesh; so know that the morning wherunto this text doth point, *there was then neither Stars, nor Children, then they could not praise*, but their Essence creative as I sited did rejoyce in God, they did what we being in love do at our returne out of this invailment of flesh, that is, sing praise in the selestial center when we have finished our course, we shall have our crown in the heavenly kingdome where is joy without sorrow, mirth without mourning, all sorrow gone, all joy and rejoycing evermore increasing in us continually singing praises unto God the Lord who is holy righteous, and just, and good, that hath redeemed us unto himself by his owne power through Jesus Christ our Lord.

Quas ammalet seon albi arri madad alvah be ly hoje ad biababls henon arhad emi penat al. The English of this lowe derivacie yet he knew, because the majoriry of this state is wrote in hebrew, the tenth derivacie; thus often hath the Hebrew lost in his definition, the English is this, *what or when the high light was in it self alone? then there was no Stars nor children, but in the Essence creative all did rejoyce together in me or in*

my being. Brethren ye differ, and are stounded when I speak two or three words of *Latine* then *Hebrew* or *Greek*: Know that *the spirit* composeth all tongues into one truth, but not as you do compose: and stand you still on your own Basis, till by miracle *God* hath confirmed his truth in me, and then let yours fall, till then hold: the counsel is safe, judge ye, is it not?

Now brethren, you make one word bear one signification most an end, *I make one word take fourty according to his combincments in the state*: I can make it thou, I can make it stand for *dark*, or *light*, or *hell*, or *heaven*, or *sea*, or *land*, or *angel*, or *sun*, or *Devil*: So your wisdom in your learned method is lost, for that end I come forth to confound your lying learning, your exorcisme, your blasphemy, and I shall put an end to it, and save your brains from that studied ly, which travel to some hath been so great, that thereby they have confounded themselves.

Pos O alogos in a salma perry a sadit petma madiana a saby al. O the height in learning is but the witchcraft of the mind, that doth deceive the simple man in the same body, this is a state from that Arrabeck tongue. I pray Scholars see what an honour the spirit doth put upon your great study and paines, what spirit I leave you to judge: you will say it is an evil spirit to you, it is to your lying learning, but it is true light to you, if you had but eyes to see.

Brethren, the *amors* or love of death, is to the lovely in himself, for death is life being in God. Now the love of learning is that beauteous whore that bewitches the natural ingenious spirit in man unto death: for her lovely sight is but death two waies, First it is death because it is but name, Secondly it is death when the substance doth come; for then thy gain that thou counted life, is become unto thee death, as *Paul* saith, *That that I accounted gain, was loss unto me, for the excellent knowledge in Christ Jesus our Lord.*

Beloved brethren. I come not in the eloquentness of mans even weaved connexions, that is, with mans curious composers, for the Apostles and Prophets they took not a verse to study a Sermon, but wrote the Texts that you study from: Now what they wrote was true, what you study is a ly; the smooth composure in their writing, is not found a composure composed as yours is; theirs was life to them, yours being studied is death to you: for know, it is but name, and not the substance thing, which is Christ the Lord.

Now beloved, I come to the main Doctrine of all that is in the new Testament, that is, *Ackki Cristus in sabat re el vau salvat ori in se*, The English is this, *Christ is the strong Saviour to the trusting soul in knowledge, for without knowledge, Christ no Saviour*; and that knowledge must be Christ in the soul: it is his own teaching that brings us to life in himself.

But

But now I come to shew you Christ the Saviour, whom multitudes of knowing people as they think, they know him not; *Id est non corpus sed alius a Deo in spiritu*, It is not the body that is Christ; but 'tis the high spirit in the body: now the mystery doth begin, I intreat you mind, for I must treat Allegorically as well as literally: *Non sanguis selma a maxi pele ethrati sele meos in saba almat rogel perens aks elle nene sabat*, not the composition of the elements is the body of Christ: but mind the word spirit that commandeth them abstracted elements into a composition.

O beloved, I could wish that I had the highest learned men in the world to speak to, for you cannot fathom me reach, though literal; I beseech you mind me exactly, and distinctly, that you asperse not me, neither wrong the Scripture nor your selves, the point is this.

First I demand, do you believe that that body of Jesus that died at Jerusalem was our Saviour, for the Scripture saith that he offered up willingly an acceptable sacrifice unto God for us? This is a true Scripture, for it is God himself, he is our alone free Saviour. Now beloved, this Scripture is, and hath been owned many hundred years together, but if it hath been viewed with veiled eyes, the truth cannot be reached; for you know that the Scripture speaks of Christs second coming, which is the Sun in light, to unvail all the mystery both in the Law and the Gospel, which is his preaching within our souls, teaching us the Evangelical truths, that is a true sight in all things, both Allegorically, Mystically, and Literally.

Now I come to the called Scriptures that are literally expressed, they are Christs body shadowie, pointing us unto a higher resurrection, as Paul saith, Let us go on to a further height, not laying again the beggerly rudiments of the first principles.

Now Brethren, for Christs body that suffered, that is not your Saviour, nor Christs body, mind me, for Christs body is obedience in the whole new man, for what Christ did, he did it figuratively, and yet true Christ is your true Saviour: now that must be sought, Christ saith, *I will destroy this Temple in three dayes*: The words that I speak, is spirit and life. All these are mystery: let me tell you, that there is not one word that came from Christ and his Apostles, but were all mystery, if the insert had been truly translated, whereof to make up the Romish Church a body, they have bodyed Christ in a body that the Spirit never intended. *In alagma senaim maxi sadaos in re perflex sele nos oramus sabat al*. The English is this, The Church of Rome hath built their Church upon that body which is not Christs body, but upon mans dung, and not Christs, for true Christ hath not, nor cannot have any true corporal body, for he is a spirit, and a spirit is free from flesh, and imbodyes himself where he pleases, but it is in the soul, that is not of the body, but is the Divine riches of Christ, and Christs riches are spiritual in the souls of men, there is one glimpse of Christs body.

Now know that that body of flesh that suffered at *Jerusalem* was not Christs body, but in that body was spiritual obedience, that was the Son of God, and that Son in the obedient spirit in that body, that was Christ your Saviour, which Saviour is in you, offering up you unto God, which is but thus much, obedience in love unto God: for do you know, and all people, that God doth give into the soul light, that light is Christ, *which in the soul is obedience*: so that God is God in regencie, Christ in the soul, in every man that is in light, that light is obedience; hereby man is made obedient, and so one with the Father through the Spirit, and that light in the soul is perfect Christ.

Now as ever the light in the soul is Christ in flesh, God in spirit, do not mistake me, for *God is the Creator, Christ is the strength of God, the holy Ghost and Christ are both one in the earthly creation*: for God is the Creator, Christ is the strength of that created, the holy Ghost is the valley in which the two Persons as you say act, but I say *one union* in all that hath been spoken, and no Persons: for know, *that a spiritual essence cannot be person in true truth*, but if you say Persons, and I say God, here is no difference between us; for say you what you can say, I know beyond what you and the creation can say, for mind, saying is nothing, and knowledge is all things.

Wrote by me *Theauranjohn Tanieur*
Allah High-Priest, allah all.

Epistle

Epistle 18.

Wrote at Elham.

June 28. 1651.

O Beloved, God is love ! O beloved, so great is my desire that love should be engrafted in every one of you, that my soul painteth after my God for you, even that he would fill your souls with love, which love in truth is God himself planted in you. Brethren, let me tell you, that then Christ reigns in his kingdom, that is in your spirits, ye being in love : for know, that Christ hath an earthly Kingdom, but the Spirit in that earthly Kingdom that is his Throne ; *I will come and dwell within the humble and meek spirit* saith the Lord.

Alpah havilah el asui arab salu in rem madad ai in sele mem. The English, *O the height of Christs Throne is situate in the low spirits of humble men in the earthly form*, that is the English of that Hebrew state : brethren, I am coming down to the Hebrew that is now used, which is the tenth derivati of, and from the first Hebrew that was wrote Hieroglyphically, *Moses* wrote it *Radically*, that was in *Roots* ; for know, that in the Hebrew three Radiaces or letters as you count, will denote any word in the creation, without any more adjuncts.

Now beloved, God is love, and love is light, and light is the true guide to God himself : thus God is love, he let down his loveliness in created appearances, he giving light into the soul of man, it is guided by that light into the center it came out from, which is God himself. Now brethren, the truest name that Christ can be ciphered out unto the sons of men, is this, in Hebrew *Sabbah ali*, the English is, *the whole holy light, that is true Christ*.

Now I will shew you the word that Christ is denoted from, and what the word in import will bear, and give you the reasons to conduce the proof of what I have laid down. Christ in the Greek is *Crissos*, which if truly understood, doth denote unto us *Light*, the Hebrew doth hold more full in strength of illustration, for nothing can hold with its Original, that is no strength to the Original strength : for know, that from the Original, that that is, it is but derived from the Original, in which lies the glory of that derived. The first proof to this is, that *God is the*
Orig-

Original, we and the whole creation is but derived from God, who is the all of our continuing good, and the glory is still in himself, and our glory in him; he is our Original; there is the first Original, and his reason rendered.

The second reason of glory in the Original is this, That the *derivasi* hath its dependencie on the *Original* it was derived from: as *Adam*, the first figure, our glory in creation lies in *Adam*, as we are a derivation from that figure, that is the outside figure. But now I come to the inward spirit, that is light, or Christ in the soul, which is but the same; now to prove true light to be true Christ thus, *Sabab oli apethrat al in re sabie pelma amaret al*. The English of this Araback state the whole holy light, is in English Christ; the whole holy light, is Christ that turneth in the whole moving motion in the whole creation, this is light.

Now by this light is denoted Christs other *facultie*, that word doth not bear the state clear, but *Ouksfi*, to denote the second conjunct in the declaring Christ in his second facultie or *ouksfi*. Brethren, you must bear with the word, though you understand not, for I must write every conjunct in truth of word, in truth of time, in truth of place; for my stating one Hebrew word or state, doth bind the whole English afore-cited in to truth of word, time, and place.

But now I come to Christs second *facultie* or *ouksfi*, and I shall cite the first state to prove the second, and give you Scripture in affirmation; but God must make my named names words to you, by writing them upon your souls, and that writing of his upon you, maketh you and his word one, you and I one by the same word, and that word drawn into himself, we are all one with him as we were at first, this is the Gospel in power of the Spirit, that must work this effect, and when this is so written, then mans self ends is departed, Christs Throne is erected, mans will is wholly subdued to act in love, then, and not before takes this Commandment his root, that is, *I love my Neighbour as my self*; for then you that were Neighbours are one in love, and love in Christ is the soul, and Christ is God.

Now do not think that I say the soul is Christ, but Christ in the soul is light, that light is Christ, that light in its Original center is very God; if Christ be not in you, then ye are dead: now you read *Reprobates*. which word doth vilifie the intendant as thus, dead to day, alive in Christ to morrow, which the word *Reprobate* cuts off and excludes in our intencion for ever.

But now I come to prove that light is strength, and strength is light, and suddenly thus. *Arab axi salma avaran anni pethrai radax ab lu sonary*. The English is, The light in strength, is God in his creation, and the strength in light, is God in appearances. Or thus, God is light, that light is strength, God is strength, that strength is light, that light in strength descended into appearances; the strength light and life in them appearances,

rances, is Christ, which is the light and life of God; which in appearances is *Primus maxci*, that is, the first undeniable; but in creation, *Secundus persona*, I give you that, but it is *Secundus vita in creationem in re, ad id ex in re* Now I break your Latine connexions and conjuncts; the reason is, mans inventions cannot spell nor conjoyn Gods truth: for know, Gods truth doth confound mans invention, and know, that Gods truth in no age was revealed, but to confound mans invention, and when mens invention had wrought a full *pabel*, though they account it Wisdom, Strength, and Beauty; yet then, even then, when men are concluding, their labours are finished, and they will enjoy themselves in beholding their work; just then, and not before, comes the stone unheaved, and breaks asunder; for God never appeared but to confound mans invention, that the wise might be caught in their own craftiness.

England, this is thy Motto, that is involved in this Motto, thy renderings to ruine is even at the door, yet I will read you the intent of that you will count contradiction: brethren, let us walk honestly in things, though we differ in names, for in doing we are justified, and in saying and not in doing are we condemned: for know, saying gives us notice what we ought to do, and saying makes us guilty of not having done.

But the English to that Latine, that is *Primus maxci*, that is, the first undeniable in creation, he was the *First-born*, and to the Church of the *First-born*: now know, life is the first birth, and Christ saith, *I am the life of the world*; now this is a binding state.

Now you say Christ is *Secundus persona*, the second Person in creation, I say, in that state he is not onely *Secundus persona* as you count, but as you in this point I count not; for I say, *Sola Deus inter, varda alvab haffi bene am in re*. The English is, *Christ was God alone in creation, in the high moving motion*; that high moving motion, is God in union in creating, so then *una*, not *duo*.

Now I come to *Secundus vita in creationem in re ad id ex in re*. The English is, *Christ is the second living life in creation*, that is, the second thing in that of the thing, and to the thing, the life in the thing, that is the life of the creation, which lies in these words, *I am the life of the world*: there is more in them Latine words cited, then ever was demonstrated if truly understood: now this state I lay down (and do not determine) thus, whether that the second living life in the whole creation, can properly in truth of word be called Person or not? God is Wisdom to the wise, and Counsel to the foolish ones, *The simple he will teach in his way, and the arrogancy of the proud he will condemn*.

Now brethren, I would not have you ignorant of what was the glory of the Gospel in the truth of it, I tell you, that the true Gospel is not onely talkative as mans creation doth give it a being, but the true Gospel is active in goodness; now this acting goodness must be inquired.

red into, and found out what it is, and every one be an example unto others acting therein. Brethren, it is round, the definition is strange, truly my brethren, I say as Peter and John said going into the Temple, *Such as I have I give un to you.* But I shall open unto you as the unfoldings are opened unto me, the Gospel of Christ is round, the acting goodness is and must be round; now I shall draw the embleme, The world is round, the Gospel is round, the soul of man is round; now all these are in every man and woman under heaven, the soul, Gospel, and the world.

But the true meaning must be understood, First, the soul is round, else the world and its creation could not hold its figure in competency with it in its adherency. The Gospel is round; and that holds in competency with the soul, but it being last takes the first state and subdues all; for minde, first a world, then man, then the Gospel, and then comes goodness, righteousness; from what? from neither world, nor man, but from the Gospel: now my brethren, this is a strange metaphorical expression, but tis a true assertion.

Now here comes the true decipheration, and from this decipheration comes the clear definition. Now comes the clear view, that brethren you may apprehend every one of your standings, whether you are upon the Gospel built, or upon mans foundation; that is, mans defending his actions by the name Gospel, and speaking of the spiritual intentions of the Gospel.

Now mind, before the Gospel comes to any, know that there is a world, and man in this world acting a oneness, or an agreeableness in one; thus man sees something in the world that hath a seeming beauty, unto which his understanding is subdued, upon this subdument there is an oneness in love betwixt the worldly things and man; the world loves her own, that is Christs words.

Now upon these two (yet one) comes the Gospel, and that doth illustrate into the soul a far greater beauty of loveliness. Now here begins mans trouble, being wedded to the worldly appearances, the present enjoyment holds fast, the beams of the Gospel begin to heat both these as man and the world: now the Gospel being Gods strength, never loses its end; My word shall effect the end whereunto it is sent saith the Lord.

Now beloved, here is the contest begun betwixt the world-man, and man-world, both being one, by reason that the world hath conquered the understanding of man, and so man hath yeelded up his all unto the world; for know, the world cannot yeeld up unto man, because of its majority, but man yeelds himself to the world, by reason of his minority and smallness of competencie comparatively; now upon these two, yet one; and again two, and yet again all made one by the Gospel: so then the trine is erected in terra, in earth, when the Gospel is planted, then

then comes this Motto in truth, *Thy will be done in earth as it is in heaven*; nay, then the will of God is done in earth as it is in heaven, which is world-man, man-world made obedient to the Gospel.

But to open their circumstances tis thus, The world round, the soul of man round, the Gospel round, thus I prove man, word, and world all round, and all in Trines, the greatest mystery that ever was wrote, therefore mind.

First know that God created the round world, whose consistence is of earth, the influentives of the celestial bodies, and the life operation in the sun, *sub Deus, under God*, this is the first trine or the Basis for man; now man in his Trine is this, soul; spirit, and body. Now I come to show how these Trines in their tinctures hold together.

First the earth, that is *Major orbis, the great world*, now God said, as the Text is rendred, *God made man of the dust of the earth*, so there is a oneness in the earth and in the body of man: now here comes the deceit, Every thing loves his own, so man must by that rule love the earth he was made on, for in every oneness is an entireness loving it self; for man and woman (being in truth so) love one another, by reason of the true oneness in the n, if they be truly one, which in truth of description ought to be; so much for the body of man, and the pondrous or massie body of the earth.

Now I come to the influences of the celestial bodies, and know, that they are placed in mans connexions, which is millions, as in the earth; for these celestial bodies hold more the truth of figure, then the earthly bodies can: for know, the more nearer the spheres you come, the more spiritual you must be; for let me tell you, the descent from them spiritual bodies, are the livening living in this gross terrestrials; so know, there is a perfect oneness in the celestial influences, thus the influences causes all products in earthly appearances, as the spirit of man.

Now mind, I state the soul the first in man, the last in God, proved thus, *God made man, and breathed in him the breath of life, and he became a living soul*. I beseech you mind, *Man dies, and the spirit (or soul) returns to God that gave it*.

I pray you mind, first man was made, and then life was breathed, which life was the whole all that erected the fabrick of man; the fall of this fabrick, or man dying, the spirit returns to God that gave it; Now mind, here is the error, know, God withdrawing, is mans disceasing; for mind, the Text runs as though man did die, and then God did receive, that Text gives glory to man, and lessens the glory and strength of God: for Gods withdrawing in that appearance, is the cause of disceasing: so let God have his preheminance, as Paul saith, *Let God be true and every man a liar*, so brethren, the truth lies not in names, but in things, not as they are said to be and reported to be, but as they are

in the substance, and substance hath its center. Now brethren, the soul is one with the Gospel, nay if you can say properly a true soul, I will swear that is true word and Gospel, for 'tis the living life of God in you, bringing your natural man to act in obedience, into spiritual righteousness declared in life and conversation, by distributing acts of mercy and relief to thy own Members, that is of Christs body. Now what is Christs body temporal? I affirm it is the whole creation, and in that all men and women: Christ saith *Love thine enemy, love him that persecutes thee.*

Now brethren, I shall unvail one deceivable cheat amongst us, that count it a dishonour if that you do not name them people of the Gospel, and holy spiritual Christians, now mind, members of Christs body spiritual, to them thou canst do that body no good: now David said, *My righteousness extends not to thee, but to the Saints: and My delight is in them that excel in virtue.*

Brethren, doth virtue and righteousness dwell in speaking names? no, I say all is lies if not declared in thing, that is doing, for the doer shall be justified, and the sayers condemned: alas brethren, if you be spiritual and act not mercifulness, that is (I must speak plain) not to relieve the poor oppressed, thou hast gotten Satans highest throne of shift to deceive thy self and Christs members.

David said, *I will not offer unto the Lord a sacrifice that shall stand me in nothing:* to which our Nation I speak, of the majority of it, I will learn apace, and that I may be full and fluent in tongue to dispute names, 'tis the onely way to be great, 'tis the Lands Livery, and I will have a Cloak of that colour, then if I have but that name, I am rich; and a called spiritual man holds his Religion at the cheapest Rate.

O say such people, he pray'd most devoutly, and he is a most heavenly man: when that man that hath pray'd so long, and so high spoken, except he act according to what he hath spoken, I will in words tell you what I mean, that is, feed the hungry, clothe the naked, oppress none, set free them bounden, if this be not, all your Religion is a lye, a vanity, a cheat, deceived and deceiving; you never prayed in your life, for 'tis not coming before God with a head full of names, but with an humble heart full of good things, actions in goodness and mercy to men; doth declare that God hath written the Gospel in the heart and soul of that man or woman.

O uallo uallo, uallo on sephi agarin meteror in re. O England, O England, O England, thy counterfeiting feasts, God will discover thy skirts suddenly, for he is coming forth to search for the blood thou hast shed for thy own ends.

O England, thy self ends is the good you great Endeavourers endeavour after, have you not all along cryed up a good name: but you have

have acted the evill thing; the time of recompence is at the very door: this I know, that the appointment of thy scourge is entred into the celestial influences, and as the Lord lives, the product shall be produced; Therefore tremble O England, and woe unto thee O France, thy judgement is appointed, and the time hastens.

Beloved, dayes of mourning and sorrow is at hand, for the earth is ripe, ready to be reaped, the time detraacting is onely for the peoples gathering, this I know, the storm is comming will cause you to own one another.

Brethren, you are too high to receive instruction, but God by afflictions will bring you down.

Brethren, I cannot confine my Method, *Sene arab ablab al in sem arhad al.* The English is, *The strong strength is searching for wickedness, to displace it, and plant righteousness*; then when we have been plunged and purged from iniquity, then we shall rejoyce in valuing our deliverance at the full value, or full worth; Thus farre is the English of that Hebrew state read both affirmatively and negatively.

Now beloved, the Gospel or word hath conquered the world-man, or man-world, when man acts round roundly righteousness: know, a round thing hath the smallest center; for the very abbat or bottome rouches the center, and all the whole circumference stands to be viewed: now thou being centered upon the Gospel, though thou standest open to be viewed of the world, thy center is Christ, which is not seen, neither can the world see, because his center is spiritual, and all look with carnal eyes, and that sight cannot discover a spiritual thing or being.

Eusei selma a maset petra agma marci alvat horai senan arhad pallu evni senean avarat pal hoi nereat allu mikah appi sola vereat annu maad pokc. The major is Greek in this citation, and doth denote unto us thus much, *The center of all things is not seen, which am I saith the Lord, and move not, and am the cause of all motion; though not seen: for the centered center moveth not; its stability is the cause of all moving motions.*

So the cause of all motion is from within, or not seen, so that without is the invailment of the motion that moveth all things, so that that appeareth is not, and that that is not seen, even that is; which lies in these words, *No man can see me and live*, as Moses desired to behold the Face of God, the answer was this, *No man can see mee and live*, but thou shalt see my back-parts; but the word *acose* which signifies the out-sidings of God in terra, for know, no man like Moses in *Theolog*, that was, in knowing Gods declaratives of God in his appearances; Salomon was wise, but short of Moses, for Moses was Gods eye as I may say, Salomon was but Gods ear I may comparatively say.

Now the out-sidings of God, for to hold in truth of words, it must be to decipher Gods out-sidings, it must be cited Pluralities of Multiplicities, and

and *Multiplicities of Pluralities*; these words must all be understood, and then you have light in the drift in my intention.

Now the back-parts as the text holds it forth, but I say 'tis improper, but the word is *acose*, that is, the *out-sidings* of God, but you will have it the *back-parts* of God.

Now what was this? It was the creations *genuine*, and *germine*, and the knowing the influences in their *consanguinity* and *generative abstracts* in their *combiments* and *recedings*, which is onely known in the truth in *knowledge*, in the *cabalestial inspirative knowledge*; for by curward studies, great things in the secrets of nature are known, by reason that in man is the seeds of all compounds in Earth, Ayre, Fire, and water, celestial, terrefial, that is mans compounds; and in all these hath man a natural faculty, onely the predominate of these man is wholly sway'd by; for know, if that there were not in man an oneness in every of these, man could not apprehend any thing in these, but 'tis oneness with them, gives him view into them; but their multiplicity confounds man in his true genuine understanding them perfectly.

Now this is Adam in the Garden amongst the Trees, that is, man viewing darkly Gods creation; these Trees are in man, unknown to man, one with man, and not yet understood by man; but that spirit that touched Daniel, and caused strength in him to understand that, even that is he that discovers this hidden Mystery, which is this God in his regencie, God is his derivacie, and God in his defnacie; there is again a glimpse of three, and all these in one union be.

Sclof: myre apparet O el soni arpha sal oli em medad allu sonan ai pele am. The English both affirmatively and negatively, yet both they again affirmatively; thus the heavenly light is loyal in the regencie, loyal in the derivacie, loyal in the defnacie, that is the regencie going forth in derivacies, and taking up again its defnacies defined, so here is once more three, and all again in union be.

Again, the derivacie appears, the defnacie defined returns, the regencie receives, and here is three, and they in union be.

Again, the defined defnacie returns into regencie: now you perceive but two, there is no more; for man dying, that is the defnacie defined, the spirit returneth to the regency, which is God the Lord: Brethren, this God hath let down, that the world may know that the unlearned mad man, God hath taught knowledge, as shortly will appear.

Roas amalet el sadit phe al in rem madad alui sene am aphphy selos in re affirmater on. The English of this Hebrew sitation is this, what evil hath Christ done unto you, that you should contemne his commandments in England, ye Priests and people, you will find the Lamb whom you have slain, turn a Lyon in life; and rend the Nation in pieces, for Gods glory Christ will not have given to another, and thus you have done, holding forth Christ high in great names of Religion, by which means the Nation is drawn

drawn into *perjury*, you Inventers of this deceit, have offered up Christ and his Gospel a sacrifice to your own lusts, for Christ is in the *Majesty* of the Nation, onely a *Ball* to catch the *simple*, for to satiate the desire of men in *Authority*, so Christ is cryed up to effect another end; so you have made your great glory Christ to become of no value, by reason you have engaged *so deep in his Name*, and made nothing good you engaged his Name unto: a day, a day, a day of vengeance is coming for *Covenant-breakers*, then God himself will Judge.

Now brethren ye great ones be not angry if a *mad* man tell you the truth, truth is truth, let it proceed from love or envy, I speak to *men* at *ions*.

Now you shall know how and whether I have spoken truth unto you, examine your lives and conversations, and if you have not acted as I have spoken, then you are in the truth, but if you have done it, envy not me for telling you the truth, but give thanks to God for discovering his light unto you, that thereby you may be reformed.

O how *beautiful* is the feet of the Messenger that bringeth the glad tidings of peace: mind, depart from thy covetousness, and false ends, and oppression, then there is beauty in thee, there light is welcome, but before, 'tis like the Executioners Axe to hew down thee and thy self-ended covetousness, thereby to make thee one with it self in light, but light is enmity to darkness, until it hath destroyed the darkness, and centered it self in darkness stead or foundation, then truth reigns, and then the new Jerusalem is come down out of Heaven, the marriage is made, which marriage, I beseech thee O Lord hasten, for thy chosen oppressed sakes, who at this day are very low, arise in thy power, and rend the Nations that thy chosen Israel may be free.

The end of this. Spherative *ackklah al*.

wrote by me

Theaurau John Taniour High-Priest
to the Jewes.

FINIS.

J. D.
1789

Being that my insert or ~~writing~~ is not according to mens *Dialect* Traditional, in which *Dialect*, men frame their curious wits to an exact pointing, herein hath the Printer failed, in pointing the *Spirits intendings*, but in your understanding with diligence, the sense may be gathered, and likewise some words are left out and misplaced, which this *Errata* will make a discovery of: my being in the Country, and sickness was the cause that there is some mistake, the Printer being left to the management of the Copy.

But let me tell you, the Spirit of God in them that wrote the *Scriptures*, did not make breaks and poyntings, nor Texts as they stand in the Bible and Testament, but this is mans invention, in framing the close compoed connexions into variety of distractions. By me

Thea. w. j. b. n. Tani.

Errata.

Page 2. line 15. for life read whole. p. 3. l. 28. for leaves r. lever. p. 4. l. 1. for in r. into. p. 4. l. 21. for falsity r. falsity. l. 32. r. one that. l. 33. r. M. l. 34. r. abbasus. l. 36. r. and not the p. 5. l. 15. r. his root, ib. root. l. 19. r. root. l. 22. r. abissi. l. 27. r. descent. l. 30. r. intendant restriction. l. 31. r. untraths under. l. 32. r. lying. p. 26. l. 4. r. root. l. 11. r. root. l. 38. r. This n. p. 7. l. 2. r. down. l. 3. r. casting away. l. 22. is an. l. 24. distincts. l. 25. r. that is thus much, the Father, Son, and the product, that is I Caph the impede. l. 32. r. Latine. l. 33. r. knowledge. l. 39. r. Bas. Shau is. p. 8. l. 40. r. Divini. p. 9. l. 9. r. not the. l. 26. r. dayes. p. 10. l. 13. r. Priests Cable. l. 17. r. unbrassian-like walking. p. 11. l. 15. r. in his. p. 12. l. 7. 8. r. and of the se alone is truly the spirit of man composed. l. 14. in every. l. 24. detract. l. 36. r. sanctimated. p. 13. l. 22. r. Apostolical anointing. l. 24. r. States. p. 14. l. 7. r. Cable. l. 38. r. intendans. p. 16. l. 8. the intendant. l. 18. r. this ingraftment flows forth the Apostolical power and instu. p. 17. l. 11. r. alvani. p. 19. l. 12. Kabrions. p. 20. l. 8. r. sola vos. l. 9. r. monvabaeter in. l. 26. locabit. ib. sebecmus. l. 33. a day a dry. l. 38. r. adorative. p. 22. l. 9. alma onofaurana. p. 23. l. 10. r. one. l. 13. in-feration. l. 15. r. utter. l. 20. r. the hint. l. 21. r. 117. l. 28. r. 117. l. 33. r. Herza, ib. Herzin. l. 36. r. fugitive. l. 39. r. fugit. p. 24. l. 38. r. tittle. p. 25. l. 29. for height, r. the high light. p. 26. l. 10. r. rending. l. 26. r. of God in man. l. 40. for on, r. out. p. 27. l. 19. r. ballu. p. 28. l. 6. for seat, r. cease. l. 33. r. sephene rai. p. 29. l. 2. r. 0: people. l. 13. r. Peres. l. 17. r. thus are. p. 37. l. 1. r. reach. l. 2. denaed insert. l. 32. for or, r. for. l. 38. r. deleds. p. 32. l. 6. for measure, r. mercy. p. 35. l. 31. for through. l. 10. r. you read. p. 36. l. 19. r. sum. p. 36. l. 30. r. thus is. p. 39. l. 30. thus is. p. 44. l. 37. r. our ward, ib. r. shall see. p. 45. r. thing. p. 47. l. 19. r. this. p. 51. l. 43. r. digitus. p. 52. l. 16. r. yournat. p. 53. l. 22. r. hypotritically lying. l. 24. for shortly, r. swiftly. ib. r. akethe. p. 56. l. 25. r. notional. p. 57. l. 24. for then various, r. them varieties. p. 58. l. 40. for caused, r. cursed. p. 60. l. 3. for light, light, light, r. height, height, height. l. 17. for turning, r. turned. l. 22. r. I have cast off. ib. r. rejoyce. l. 28. r. licall. p. 61. l. 22. r. distributive. p. 63. l. 44. r. distributived in. p. 64. l. 4. receptacle. l. 29. r. charitas. l. 33. r. primus. p. 65. l. 11. r. speech is. p. 72. l. 41. r. arriel. p. 73. l. 26. r. sleep-house. l. 27. r. sleep-house. p. 78. l. 3. for non, r. nen. p. 79. l. 6. r. penerentialis. l. 16. r. ary. p. 80. l. 2. r. appalet. l. 23. r. acts.

any, T.